



PRRC emerging trends

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Religion, The Military Are Among Nation's Most Trusted Institutions

PRINCETON, N.J. — The church or organized religion, the military, and the U.S. Supreme Court top a list of 10 selected institutions in which Americans have the greatest confidence.

Statistically equivalent numbers currently express "a great deal" or "quite a lot" of confidence in organized religion (59%), the military (58%), and the High Court (56%). While the Court has been among the top-rated institutions since The Gallup Poll began to monitor the public's confidence, the latest results mark the first time the Court has ranked squarely in the most respected group.

From 1973 until 1985, organized religion stood alone as the nation's most trusted institution, losing that distinction to the military the following year. The military has declined slightly from its high point of 63% confidence in 1986 but remains above its low of 50% in 1981. Confidence in the Supreme Court has increased by 14 percentage-points since 1983, from 42% to 56% in 1985 and 1988.

In the next tier of institutions tested are banks and the public schools, with 49% saying they have a high degree of confidence in each. Farther down the list are newspapers (36%), Congress (35%), television (27%), organized religion (26%), and big business (25%).

Consistent with the results of earlier surveys, women, blacks, older Americans, Southerners, and the less well-educated currently express greater confidence in the church than do people from different socio-economic backgrounds.

Here is the question:

I am going to read you a list of institutions in American society. Please tell me how much confidence you, yourself, have in each one — a great deal, quite a lot, some, or very little.

Here are the latest results:

Confidence in Institutions

(Percent saying "great deal" or "quite a lot")

	1988 %
Church or organized religion	59
Military	58
U. S. Supreme Court	56
Banks	49
Public schools	49
Newspapers	36
Congress	35
Television	27
Organized labor	26
Big business	25

Here is the 15-year trend for the Church or organized religion:

Confidence In The Church Or Organized Religion

(Percent saying "great deal" or "quite a lot")

1988	59%
1987	61
1986	57
1985	66
1984	64
1983	62
1981	64
1979	65
1977	64
1975	68
1973	66

As the following table also shows, confidence in

(continued on page 2)

Survey Shows Potential For Church Growth

The prospects for church growth right now are good, as determined by a recent major survey conducted by The Gallup Organization, *The Unchurched American, 1988* for Congress 88, A National Festival of Evangelism.

The organization gives six reasons for its conclusion:

1. The unchurched today are, by many measures, more religious than they were a decade ago (when Gallup did a similar study).
2. The unchurched have a "significant degree" of traditional religious belief, with only 18 percent claiming no religious affiliation and 63 percent believing the Bible to be either the literal or inspired word of God.
3. Fifty-eight percent of the unchurched said they would "definitely," "probably," or "possibly" return to church, up from 52 percent in 1978.
4. Sixty-eight percent of the unchurched — along with 85 percent of the church — said they would invite others to join their denomination.
5. The percentage of children receiving religious training shows a slight upward trend. This fact should contribute to church growth since religious training in youth is related to a person's being church as an adult.
6. Many reasons for being unchurched are practical and apparently could be addressed relatively easily. Half of those who left church after moving, for example, said they never got around to looking for a new church. An intensified invitation program should "yield positive results."

Gallup said those returning to church after an absence of two years or more are likely to be motivated by an inner personal need to return rather than external factors such as marriage or having children.

The study's data, the organization reports, suggest "certain courses of action for churches to consider," including:

- Being more responsive to the growing public belief in Jesus Christ; listening more carefully to people's accounts of spiritual journeys and religious experiences and helping them build on those experiences.
- Encouraging religious education programs even more strongly than at present, including forging a firmer partnership between churches and parents to foster religious training at home.
- Intensifying a program of invitation and evangelization.
- Promoting prayer and Bible study groups which would meet in places other than church.

(continued from page 1)

the Church or organized religion has trended downward over the last 15 years:

	Average
Early 1970's (1973, 1975)	67%
Late 1970's (1977, 1979)	64
Early 1980's (1981, 1983, 1984, 1985)	64
Late 1980's (1986, 1987, 1988)	59

The latest findings are based on in-person inter-

views with 1,030 adults, 18 and older, conducted in more than 300 scientifically selected localities across the nation Sept. 23-26.

For results based on samples of this size, one can say with 95% confidence that the error attributable to sampling and other random effects should not exceed 4 percentage points in either direction. In addition to sampling error, question wording and practical difficulties in conducting surveys can introduce error or bias into findings of opinion polls.

Pharmacists, Clergy Rated Highest For 'Honesty, Ethical Standards'

Pharmacists and clergymen are perceived by the public as having higher "honesty and ethical standards" than people employed in 23 other occupations.

Although some occupations receive low ratings in these studies, it is important to bear in mind that the findings reflect the public's perceptions and are not necessarily indicative of the true ethical standards of the groups studied. Nevertheless, the results suggest a need for remedial efforts on the part of poorly-rated professions and occupations.

Pharmacists Top List

For the first time since pharmacists have been included in the audit, they come out at the top of the scale, with 66% giving them a very high or high ethical rating. Next are clergymen, with a 60% positive rating.

From 1981 through 1985, the clergy slightly out-ranked pharmacists, though not by statistically significant margins. In 1985, for example, 67% gave clergymen a favorable grade compared to 65% for pharmacists. In terms of "very high" ratings — the top position on the scale — the clergy continue to be more highly regarded than pharmacists, 22% to 14%.

Collectively, the occupations that receive the lowest scores for honesty and ethics are those that involve selling. Only about one person in 10 rates the ethics of real estate agents, stockbrokers, insurance salesmen, advertising practitioners or car salesmen in positive terms.

In contrast, about four in 10 rate each of these occupations as very low or low.

Following is the question and key findings:

How would you rate the honesty and ethical standards of people in these different fields — very high, high, average, low or very low?

Honesty and Ethical Standards

	Very high, high %	Average %	Low, very low %	No opinion %
Druggists, pharmacists	66	29	3	2
Clergymen	60	28	8	4
College teachers	54	35	6	5
Medical doctors	53	38	7	2
Dentists	51	39	7	3
Engineers	48	41	4	7
Policemen	47	39	11	3
Bankers	26	55	15	4
Funeral directors	24	50	18	8
Journalists	23	49	22	6
TV reporters, commentators	22	53	22	3
Newspaper reporters	22	53	22	3
Building contractors	22	53	20	5
Senators	19	52	24	5
Lawyers	18	45	33	4
Business executives	16	54	25	5
Congressmen	16	52	27	5
Local office-holders	14	50	31	5
Labor union leaders	14	35	45	6
Real estate agents	13	47	34	6
Stockbrokers	13	50	24	13
State office-holders	11	53	31	5
Insurance salesmen	10	41	45	4
Advertising practitioners	7	40	46	7
Car salesmen	6	29	63	2

Following is the trend in the percentage of Americans who give the clergy a "very high" or "high" rating, showing a decline since 1985:

Rating of Clergy ("Very high" and "high")

1981	63%
1983	64
1985	67
1988	66

The latest findings are based on in-person interviews with 1,030 adults, 18 and older, conducted in more than 300 scientifically selected localities across the nation Sept. 23-26.

For Everyone Who Wants To Understand America's Teens and Where They're Headed in the Future , then . . .

America's Youth: 1977-1988 tracks over 200 important trends on teen attitudes and behavior over the past ten years . . . analysis by Gallup's professional staff provides insights and ideas about the significant changes in teens that are important to researchers and leaders in business, marketing, sales, education, social work, government, and youth organizations.

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Much of the data is based on the Gallup Youth Survey, the oldest continuous measurement of teen attitudes and behavior in existence. By reserving your copy now, you can save 15% or more off the published price of \$99 and be among the first to put this information to use. For information, call 609/924-9600, ext. 218.

Gallup Graphics

One Nation Under God



"How important would you say religion is in your own life?"

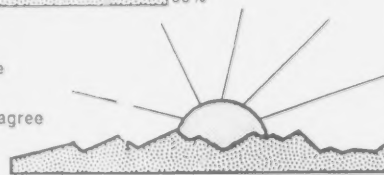
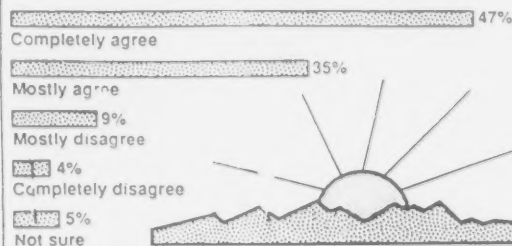
	All adults	Women	Men
Very important	54%	61%	47%
Fairly important	31%	20%	33%
Not very important	14%	9%	19%

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Gallup Graphics

We Believe In Miracles (Mostly)

Response of adults to statement: "Even today, miracles are performed by the power of God."



Poor Give More To Charity

Low-to-moderate income people are "more generous" than upper-income individuals in their contribution of volunteer time and money, according to a new survey. The survey was conducted by The Gallup Organization and commissioned by Independent Sector, a coalition of non-profit groups.

About seven in 10 American households make charitable donations each year, and they average \$790 per household, according to this survey.

The survey also found that about 45% of American adults volunteer their time to charitable causes, averaging 4.7 hours per week. The survey found that volunteer work excluding informal activities totalled almost 15 billion hours, worth \$150 billion at \$10 an hour.

Religious groups were by far the biggest recipient of money, the survey found, averaging \$715 in donations from each contributing household in 1987, more than double that of any other category. Educational institutions were next at \$293, followed by international groups, \$281, and artistic-cultural-humanities recipients, \$260.

Brian O'Connell, Independent Sector president, said the survey showed that "contrary to popular opinion, the well-to-do American cannot be described as generous."

The survey found that households with under \$10,000 income, averaged 2.8% of income donations, those between \$50,000 and \$75,000 gave 1.5%, those from \$75,000 to \$100,000 gave 1.7% and those over \$100,000 gave 2.1%

Why Is It In The Public Interest For People To Participate In Churches?

The strength of the nation's social fabric and its quality of life depend on volunteerism in the public interest. Gallup surveys report that three times as many participants in churches and synagogues are "very active" in their "involvement with civic, social, and charitable activities" as are non-participants.

The nation's human capital and productivity are plagued by drug abuse. The public interest is well served by the relatively strong rejection of illicit drug use among people who attend a church or synagogue. For example, twice the number of these people reject "acceptance of marijuana use" as do those who do not participate in a church or synagogue.

Homes, offices, and factories make demands that aren't always fun. Our studies find that more participants in churches and synagogues "strongly agree" that "duty comes before pleasure" than do non-participants by a margin of 57% to 49%. And attitude makes a difference. Findings show that more participants in churches and synagogues "strongly agree" that "facing my daily tasks is a source of pleasure and satisfaction" than do non-participants by a margin of 45% to 36%.

Fulfilled inner needs among the leaders and the led in the nation is clearly in the public interest. Among those who stopped attending a church or synagogue for two years and then began attending again, the leading factor in their return was that they "felt an inner need to go back." And not surprisingly, across that nation, twice as many participants in religious congregations "strongly agree" that "most churches and synagogues are effective in helping people find meaning in life" as do non-participants.

Baron Charles Louis Montesquieu, whose book, *The Spirit of Laws*, published in 1748, had a profound influence on the framers of the Constitution, wrote that democratic republics depend for survival on a "virtuous citizenry" — people who work, volunteer, give, and vote with an eye on the larger good. In spite of changes in political fortunes and educational practices, religious institutions in this nation have always had the freedom and the mandate to cultivate a "virtuous citizenry." In a nation that enjoys freedom of religion within a context of robust religious pluralism, the public interest is well served by broad respect for religious traditions and the active participation of increasing numbers of Americans in the life of its churches and synagogues.

(From a paper written by George Gallup, Jr. and Nicholas Van Dyck for Religion in American Life.)

How To Reach The Unchurched American

Millions of Americans remain unchurched, and many churches are continuing to experience losses in membership. What can be done to reach the unchurched American? How can present members be kept in the fold?

New light is shed on these pressing questions by the results of a just-completed major survey of the nation's adults, **THE UNCHURCHED AMERICAN — 1988**. The focus of this survey is on the factors that cause people to leave the church — and those that cause them to return.

This survey, which reports updates of many of the questions asked in the landmark survey of a decade ago (**THE UNCHURCHED AMERICAN, 1978**), compares and contrasts the attitudes of the church and unchurched on social changes, lifestyle factors, basic religious beliefs and many other factors that are related to churchlessness.

Special attention in this 1988 survey has been given to the religious experience and needs of blacks and Hispanics in the United States.

The report, based on this important survey, provides full statistical details, comparisons with 1978 results, as well as a special section which offers practical steps to reach the unchurched in your community.

For good, solid, practical information that can help YOU in YOUR ministry — both in reaching new people and in deepening the commitment of the present members of your church — write for the new report, **THE UNCHURCHED AMERICAN — 1988**.

To place your order write: The Princeton Religion Research Center, P.O. Box 628, Princeton, NJ 08542. Cost per copy is \$29.00.



EMERGING TRENDS is published monthly except July and August by the PRINCETON RELIGION RESEARCH CENTER. The Center, founded in 1977, is an inter-faith non-denominational research organization with headquarters in Princeton, New Jersey. The PRRC specializes in creative, actionable research, utilizing the worldwide attitudinal and behavioral facilities of Gallup International. The purpose of the PRRC is to gain a better understanding of the nature and depth of religious commitment in the U.S. and abroad and to explore ways this information can enable religious leaders to promote spiritual growth. A one-year subscription can be obtained for \$30.00. Inquire: Publications Department, P.O. Box 310, 53 Bank Street, Princeton, New Jersey 08542 (Telephone 609/924-9600). PLEASE NOTIFY US OF ADDRESS CHANGE.

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College Youth Hold Unfavorable View of 'New Age' Movement

PRINCETON, N.J. — Among U.S. college students who have heard or read about the New Age movement, unfavorable views of the movement outweigh favorable opinion by a more than 3-to-1 margin. This finding comes from a just-completed Gallup survey of the nation's college students, conducted exclusively for readers of *Emerging Trends*.

All 545 students in the survey were first asked the following question in face-to-face personal interviews conducted during the last two weeks of October:

Have you heard or read about the New Age movement?

A total of 44% answered in the affirmative. This "informed" group was then asked:

In general, do you have a favorable or unfavorable opinion of the New Age movement?

About half (47%) of this informed group said "unfavorable," more than three times the proportion who said the opposite (14%). However, a large percentage (39%) said they were unable to express an opinion.

In broad terms, the New Age movement is a diverse, interreligious, and optimistic set of unorthodox beliefs and practices popularized widely in the last decade. Adherents generally hold a blend of Eastern and Western spiritual teachings which include belief in some sacred scriptures, the reality of miracles, angels or guides, the immortality of the soul, animism, clairvoyance, astral projection, extraterrestrial life, astrology, and the unity of body, mind, and spirit. Many practice some form of meditation.

Inroads Among Christians

Although many Christian leaders have been sharply critical of the New Age, the movement has won some support among the Christian college population who have heard or read about it. One in nine (11%) of persons who say they believe in the divinity of Jesus Christ currently express a favorable view of New Age. A total of 51% hold an unfavorable opinion, while 38% do not express an opinion.

Trends in U.S. Religious Life Show Considerable Stability

PRINCETON, N.J. — Three long-standing Gallup trends show considerable stability in American religious life: church or synagogue attendance and membership, and the importance placed on religion.

Four adults in 10 (42%) attended church or synagogue in a typical week in 1988. Churchgoing has remained more or less constant since 1969 after declining from the high point of 49% recorded in 1955 and 1958.

To estimate the average attendance during 1988, surveys of representative samples of the adult population were made in two selected weeks (in May and October).

This question was asked:

Did you, yourself, happen to attend church or synagogue in the last seven days?

Following are highlights of the trend. The audits from 1955 through 1988 were based on an average of several surveys each year. The figures prior to 1955 were based on a single annual survey.

Church/Synagogue Attendance

1988	42%
1987	40
1985	42
1983	40
1982	41
1981	41
1979	40
1972	40
1969	42
1967	43
1962	46
1958	49**
1957	47
1955	49**
1954	46
1950	39
1940	37*
1939	41
1939	41

*Low point.

**High points.

Two-Thirds Are Members

Two-thirds of U.S. adults (65%) say they are members of a church or synagogue, as determined by the 1988 audit.

The highest figure in the half-century trend occurred in 1947 when 76% said they were church or synagogue members. Today's percentage is the lowest recorded.

In 1988, as in past years, a higher percentage of women than men report being church or synagogue members, and membership increases progressively with age. Education does not appear to be a major factor, but sharp differences are found by region, with Southerners most likely and Westerners least likely to be members.

It is important to bear in mind that the membership figures are self-classifications, representing the percentages of people who say they are members of a church or synagogue, and thus may include some who are not actually on the rolls of a local church. It should also be noted that adherents of certain churches — for example, the Roman Catholic and Eastern Orthodox Churches — are considered members at birth.

This question was asked:

Do you happen to be a member of a church or synagogue?

Church/Synagogue Membership

1988	65%*
1987	69
1985	71
1983	69
1982	67
1979	68
1976	71
1965	73
1952	73
1947	76**
1944	75
1940	72
1937	73

*Low point.

**High point.

(continued on page 3)

(continued from page 2)

Majority Considers Religion Very Important

A majority of Americans (54%) consider religion very important in their lives, with women, older persons, Southerners, blacks, and Southern Baptists most likely to give this response.

Although there has been little change in recent years in the proportion who say religion is very important in their lives, the current figure is 21 points lower than in 1952, when 75% gave this response.

Here is the question:

How important would you say religion is in your life — very important, fairly important, or not very important?

	Importance of Religion		
	Very important %	Fairly important %	Not very important %
1988	53	31	13
1987	53	32	14
1986	55	30	14
1985	55	31	13
1984	56	30	13
1983	56	30	13
1982	56	30	13
1981	56	29	14
1980	55	31	13
1978	52	32	14
1965	70	22	7
1952	75	20	5

NOTE: "No opinion" omitted.

Details of Surveys

The 1988 findings on church membership and the importance of religion are based on interviews with 4,597 adults, 18 and older, conducted at intervals throughout the year. For results based on samples of this size, one can say with 95% confidence that the error attributable to sampling and other random effects could be 2 percentage points in either direction. The latest church attendance figure is based on 2,041 interviews and has a sampling variance of plus or minus 3 percentage points.

In addition to sampling error, question wording and practical difficulties in conducting surveys can introduce error or bias into the findings of opinion polls. *This report conforms to the standards of disclosure of the National Council on Public Polls.*

Many Find Spiritual Nourishment In Groups Meeting Outside Church

Many Americans are finding spiritual nourishment in groups which meet somewhere other than in a church. A national Gallup survey shows that, during a two-year period, about one-fifth of U.S. adults (22%) attended, at least once, a prayer group, Bible study, or other religious group which meets in a home or other place outside the church.

Protestants are more likely than are Catholics to attend such meetings, and women are more apt to do so than are men. Interestingly, young adults are as likely as their elders to participate in home meetings and the like. It is also worth noting that one person in nine among the "unchurched" have attended meetings outside the church. The "unchurched" are non-members who have not attended church in the six months prior to the interview, except for special occasions.

Following is the question asked in a national Gallup survey, *The Unchurched American, 1988*, which was conducted in March for Congress 88, A National Festival of Evangelism, and supported by 24 religious organizations. A total of 2,556 persons, 18 and older, were interviewed.

Here is the question:

In the last two years did you attend a prayer group, Bible study, or other religious group which meets somewhere other than a church?

The key findings:

Attended Meetings In Two-Year Period	
TOTAL	22%
Church Status	
Churched	30
Unchurched	11
Sex	
Male	19
Female	25
Age	
Under 30	23
18-24 years	21
25-29 years	26
30-49 years	21
50 & older	22
Education	
Less than High school	19
High school graduate	21
Some college	29
College graduate	22
Marital Status	
Married	23
Single	18
Divorced/Separated/Widowed	24
Religious Preference	
Protestant	27
Catholic	15
Other	25

Independent Sector Survey Reveals Churches Are Primary Source of Voluntary Aid

Study Shows Congregations Practice What They Preach

In one form or another, every religion teaches a gospel of service and charity. A study now reveals that America's religion institutions do as they say. The report "From Belief to Commitment," undertaken by the philanthropic umbrella group, INDEPENDENT SECTOR, assisted by the Gallup Organization and with full cooperation of more than 100 major religious denominations, indicates that churches and other religion bodies are the major supporters of voluntary services for neighborhoods and communities.

Approximately half (46 percent) of the \$41.4 billion that was contributed to congregations in 1986 was used in ways that express religious conviction about service to others. The other half (54 percent) was spent on more direct practices such as worship and religious education.

The \$19.1 billion from congregations that supported community services was over and above the approximately \$11 billion contributed by all sources to religiously affiliated organizations such as schools, nursing homes, and day care centers. According to Virginia Hodgkinson, INDEPENDENT SECTOR's research vice president and director of the study, "The charitable significance of churches, synagogues, mosques, and others is even further enlarged by their influence on the giving and volunteering activities of their participants.

Another INDEPENDENT SECTOR study, *Giving and Volunteering in the United States*, released last month, revealed that "people who are members of congregations are far more likely to be generous with both time and money to a wide variety of nonprofit activities."

The study also presented a striking range and variety of outside activities. For example, 87 percent of all congregations reported programs in human services and welfare but 79 percent also reported programs in international activities. In addition, 70 percent reported programs for public and societal benefit, 68 percent reported programs in health, 43 percent had programs in arts and cultural, 38 percent in education programs, and 27 percent had programs for the improvement of

the environment. Dr. Hodgkinson indicated, "Even we were amazed at the great variety of programs supported by religious institutions both in their local neighborhoods and abroad."

George H. Gallup, Jr., who participated personally in the study, indicated, "Voluntary service, a vital American trait since the founding of our nation, is motivated to a considerable degree by religious values. Yet until the current national inquiry by INDEPENDENT SECTOR, little was known about the full scope of the contribution made to society by religious congregations and religiously motivated individuals."

Among other findings of the report:

- As part of the broader outreach, religious groups provided \$8.4 billion in direct grants to other organizations. This compares to the total of financial support from all U.S. foundations in the same year of \$5.9 billion and of U.S. business corporations of \$4.5 billion, making religions a primary source of financial grants.

- Previous reports of giving in 1986 in *GIVING USA* (1988 edition) showed that religions received 58 percent of all money contributed by individuals. Education received 11.6 percent; health 14.6 percent, and human services, 10.5 percent. If the figures were recast to subtract from religions what they in turn contribute to others, the revised figures would show that contributions to education were \$14.1 billion rather than \$10.1 billion or plus 40 percent; contributions to health care \$13.9 billion rather than \$12.3 billion or plus 13 percent; and contributions to other human services were \$11.6 billion rather than \$9.1 billion or plus 27 percent.

- In addition to the dollars given directly and indirectly, volunteers other than clergy devoted a total 51 million hours per month to their congregations' community services. Conservatively estimated the annual dollar value of this time is \$5.4 billion.

- Sixty percent of congregations reported that they also provided in-kind support (i.e., food, clothing, and housing) to human service programs operated by de-

nominal and community groups. This support is not reflected in the dollar totals.

- Nine out of 10 congregations reported that their facilities were available to groups within the congregation for other than congregational activities, and 6 out of 10 reported that their facilities were available to other groups in the community.

- Of the estimated 686,000 clergy in congregations in 1986, 435,000 (63 percent) were paid, and 253,000 (37 percent) were volunteer.

Brian O'Connell, president of INDEPENDENT SECTOR, said "We undertook the study as part of our effort to gain a fuller understanding of the ways that voluntary organizations serve society. Up to now, there has been a tendency to assume that religious groups are so different from other nonprofit organizations, relating largely to salvation, that perhaps they didn't really belong in the voluntary sector. On the basis of our studies, we realize even more than we had expected how much the organized neighborliness of religious organizations means to the kind of caring society we are."

INDEPENDENT SECTOR is a nonprofit coalition of 650 corporations, foundations, and voluntary organizations members with national interest and impact in philanthropy and voluntary action. The organization's mission is to create a national forum capable of encouraging the giving, volunteering, and not-for-profit initiative that help all of us better serve people, communities, and causes.

Methodology: From May 1987 through March 1988, the Gallup Organization conducted a three-stage survey, including telephone interviews with representatives from 4,205 local congregations, a common questionnaire by mail and telephone with 1,862 congregations, of which 1,353 responded to a more detailed questionnaire. The survey was limited to congregations; therefore, it did not include denominational organizations, religious charities, or religiously owned or affiliated institutions, such as schools or hospitals. Congregations were asked a series of questions relating to membership, program activities, employees, volunteers, and revenues and expenditures.

10 Years of *Emerging Trends*

The current (December, 1988) issue of *Emerging Trends* is the 100th issue of this publication, started 10 years ago, in January, 1979. During this decade, many issues vital to the Church and society have been explored in the pages of *Emerging Trends*, published monthly by the Princeton Religion Research Center.

In addition, long-term trends in religious beliefs and practices have been updated. Survey findings have been examined not only in terms of the population as a whole, but by special groups — "opinion leaders," people in business, the clergy. International trends (based on surveys conducted by the 48-members Gallup group) have been presented when these are of interest and significance for Americans.

Through carefully designed surveys, light has been shed on such questions as the following:

- How many Americans are "bilical illiterates"?
- What can be done to reduce the rancor between conservative and liberal Christians?
- How do the religious beliefs and practices of Jews compare with those of persons of other faiths?
- How would Americans today answer Jesus' question: "Who do you say that I am?"
- Does the "electronic church" replace traditional worship?
- What is the impact of the college years on the religious beliefs and practices of students?

In 1989 we shall continue to address such questions with current surveys. Be sure to renew your subscription today — the price will remain at only \$30 per year (for 10 issues).

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For good, solid, practical information that can help YOU in YOUR ministry — both in reaching new people and in deepening the commitment of the present members of your church — write for the new report, **THE UNCHURCHED AMERICAN — 1988**.

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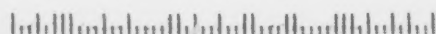
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14% Of 'Informed' Adults Say They Are Charismatics Or Pentecostals

PRINCETON, N.J. — One person in seven (14%) of those who are familiar with the terms "charismatic" and "pentecostal" say these terms describe themselves.

In a national Gallup survey, conducted in conjunction with the *Society for the Scientific Study of Religion* and the *Religion Research Association*, all persons surveyed were first asked this question:

Do you happen to be familiar with the term "charismatic" Christian or "pentecostal" Christian?

A slight majority, 55%, answered in the affirmative. Awareness is higher among women (60%) than men (51%), college graduates (75%) than those with less formal education, and among evangelicals (69%) than non-evangelicals (51%).

Charismatic Christians profess to have received the baptism or fullness of the Holy Spirit. It is usually accompanied by or followed by conferring on the believer one of the gifts (charismata) of the Spirit described in the Pauline Epistles.

Pentecostal Christians believe that people saved by faith in Christ experience a baptism of the Holy Spirit, signified by speaking in tongues or unknown foreign languages. Pentecost, also known as Whitsunday, was the day the followers of Christ first received the Holy Spirit.

All persons aware of the terms (55% of the total sample) were then asked:

Would you describe yourself as a "charismatic" or a "pentecostal" Christian, or not?

Fourteen percent answer "yes." Of all persons in the survey, 8% are familiar with the terms, and also use the terms to describe themselves.

Those Who Know Terms and Use Them To Describe Themselves

NATIONAL	8%
Men	7
Women	9
18-29	9
30-49	6
50 & older	9
Catholics	4
Protestants	12
Evangelicals	22
Non-evangelicals	3
Church attenders	13
Non-attenders	5
College, graduates	6
College, incomplete	9
High school graduates	7
Less than H.S. graduate	10
White	8
Non-white	7
Black	6
Hispanic	7
East	2
Midwest	8
South	10
West	11

9% Have Attended Charismatic Meeting

The proportion of adults who are familiar with the terms and also use them to describe themselves (8% of all adults) closely parallels the percentage of adults who say that, during the last two years, they have attended a charismatic religious group.

Here is the question asked in a recent survey, *The Unchurched American*:

(continued on page 2)

(continued from page 1)

In the last two years have you attended a charismatic religious group, that is, one including the gifts of the spirit?

Here are the national results, and those by key groups:

Attended Charismatic Meeting In Last Two Years	
TOTAL	9%
CHURCH STATUS	
Churched	12
Unchurched	4
SEX	
Male	8
Female	9
AGE	
Under 30	9
18-24 years	9
25-29 years	10
30-49 years	9
50 and older	9
RACE	
White	8
Black	13
Hispanic	11
REGION	
East	5
Midwest	10
South	11
West	9
EDUCATION	
Less than High School	9
High School graduate	9
Some college	10
College graduate	8
MARITAL STATUS	
Married	9
Single	9
Divorced/Sep./Widowed	9
RELIGIOUS PREFERENCE	
Protestant	11
Catholic	6
Other	6

Methodists, Catholics More Likely To Stray

One in three Americans who was raised a Methodist and one in 10 who was raised a Catholic no longer identifies with those churches.

These findings come from "The Unchurched American 1988," a Gallup study conducted for Congress '88, a coalition of 22 religious groups.

The survey also showed increases among two smaller groups with almost opposite viewpoints — those who claim no religious affiliation, on the one hand, and smaller, Fundamentalist and Pentecostal churches on the other. Fundamentalists and Pentecostals make up the majority of those found in the "Other Protestant" category of churches whose membership is too small to be recorded separately.

Six percent of Americans were raised in "Other Protestant" churches, while 8 percent now belong to those churches. Five percent of Americans say they were raised with no religious affiliation, while eight percent now claim no affiliation.

The survey results give some sense of the level of "switching" between religious affiliations that takes place in America. By some estimates, one Protestant in three has switched denominations within the Protestant family. While the present sample is not large enough to show, for example, what percentage of those who were raised as Methodist now belong to the Episcopal Church, or vice versa, it does illustrate some broad patterns and provide some insight into which denominations are doing the best job of retaining their members.

Proportionately, the major loss came among Methodists. While 13 percent of Americans say they were raised in the Methodist church, only 9 percent identify with that church today. The proportion of decline was fairly constant across all demographic groups.

While the percentage decline among Catholics is not as great as among Methodists, millions of Americans have stopped identifying with the Catholic Church: Thirty-one percent of Americans say they were raised as Catholics, while 27 percent now identify with the Church.

Among other religious denominations, there was little general change in the percentages who said they were raised in that religion and those who still consider it their religion:

(continued on page 3)

(continued from page 2)

Religious Preference — When Raised and Current

	Raised %	Current %
Baptist	23	21
Episcopal	2	2
Lutheran	5	5
Presbyterian	3	4
United Church of Christ	2	2
Christian Church (Disciples of Christ)	2	3
Mormon	2	2
Jewish	3	3

The decline among Catholics was particularly pronounced among the young and college-educated. For example, 36 percent of Americans under 30 say they were raised as Catholics, but only 31 percent now identify themselves as Catholics. Similarly, 35 percent of Americans 30 to 49 say they were raised as Catholics, while only 29 percent now identify with the church. There was no significant difference among those over 50 — 22 percent of Americans in that age group say they were raised as Catholics and 21 percent still identify themselves as such.

Among college graduates, 31 percent say they were raised as Catholics but only 21 percent say they are Catholics today. The findings were similar among those who had attended, but not completed, college: Twenty-nine percent say they were raised as Catholics, but only 24 percent say they are Catholics today. There was no significant change among those with lower levels of education. Among those with a high school degree, 32 percent were raised Catholic and 30 say they still are Catholics; among those with less than a high school education, the figures were 29 percent and 28 percent, respectively.

There has been considerable attrition among Hispanic Catholics. Eighty-four percent of Hispanics say they were raised as Catholics, and only 10 percent say they were raised as Protestants. However, the proportion of Hispanics who now say they are Catholic fell to 74 percent, while the proportion of Hispanics who say they are Protestant rose to 17 percent.

The increase was greatest among the Christian Church (Disciples of Christ), a mainline denomination strongest in the West and Midwest. While 1 percent of Hispanics say they were raised in this denomination, 5 percent say they now belong.

While 3 percent of Hispanics say they were raised in "Other Protestant" churches, 6 percent now say they belong to those churches.

These findings partly reflect the fact that conservative, Evangelical churches have targeted members of minority groups for recruitment in recent years. They have also had some success attracting blacks: Five percent of blacks say they were raised in "Other Protestant" churches, but 9 percent now say they belong to those churches.

In addition, the proportion of blacks who cite no religious affiliation is 10 percent, up from the 6 percent who say they were raised with no affiliation. The movement to "no affiliation" and "Other Protestant" among blacks seems related to a slippage among Baptists — 62 percent of blacks say they were raised as Baptists, but 52 percent say they are Baptists today.

The proportion of black Catholics has remained stable: Ten percent of blacks say they were raised as Catholics, and 11 percent say they are Catholics today.

Figures are based on 2,556 interviews conducted between March 11 and March 20, 1988. For findings based on samples of this size, one can say with 95 percent confidence that the error attributable to sampling and other random effects could be two percentage points in either direction.

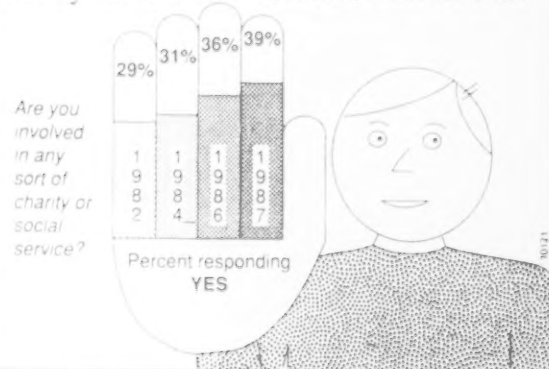
In addition to sampling error, the reader should bear in mind that question wording and practical difficulties in conducting surveys can introduce error or bias into the findings of opinion polls. These statements conform to the disclosure standards of the National Council on Public Polls.

(Gallup Religion Poll, by George Gallup, Jr. and James Castelli, September 30, 1988. Los Angeles Times Syndicate.)



Gallup Graphics

Steady Increase in Volunteerism in U.S.



Source: The Gallup Organization

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Canadians Favor Mandatory Prayer in Schools

Fifty-three percent of the public believe that there should be mandatory prayer time in Canadian schools. In contrast, Gallup data reveal that 43% of the populace state that there should not be mandatory prayers in the classroom. Another 5% don't know.

This issue has once again come to the fore in Canada as the courts in Manitoba, Ontario, and British Columbia are or have been facing cases pertaining to prayer in schools. In September, 1988, the Ontario Court of Appeal struck down a section of the provincial Education Act which compelled local school boards to hold daily religious activities. The Court declared the law in question to be an infringement of the individual's right to freedom of conscience and religion. The Ontario Government had argued that most citizens of the province wanted daily prayer and that not infringement of rights was occurring. The Government lost its case, however, and has decided not to appeal the decision to the Supreme Court of Canada.

Gallup data indicate that three in five (60%) Ontario citizens do indeed want mandatory prayer time in the schools of their province. Thirty-five percent of Ontarians believe that there should not be structured time for daily prayer in Ontario schools, while another 5% don't know.

Support for mandatory school prayer is lowest in western Canada. Forty-three percent of Prairie residents and only 32% of British Columbians favor mandatory prayer. This figure rises to 53% in Quebec and fully 67% in the traditional, conservative Atlantic Provinces.

Perhaps not surprisingly, there is a significant discrepancy in attitudes concerning this question when the data is analyzed along the age dimension. Whereas only 39% of younger Canadians in the 18-29 year age bracket favor mandatory prayer time in Canadian schools, this figure rises to fully 71% of the populace fifty years of age or older.

There is also a wide difference of opinion when the data is broken down by sex. Whereas almost three in five females (59%) say that there should be mandatory school prayer, only 45% of the males share this belief.

An analysis of the data by the education background of the respondent shows that support for mandatory prayer in Canadian schools decreases

with increased education. Whereas fully 64% of Canadians with less than a high school diploma advocate daily school prayer, this figure drops to only 40% of the public with post-high school educational backgrounds. Support for prayer is also higher in less populated areas of the country.

Today's results are based on 1,012 personal interviews with adults, 18 years and over, conducted November 30-December 3, 1988. A sample of this size is accurate within a four percentage-point margin, 19 in 20 times.

(Article written by Lorne Bozinoff, Ph.D., Vice President of Gallup Canada and Peter MacIntosh, Research Analyst.)

The question asked was:

Do you think there should or should not be mandatory prayer time in Canadian schools?

Opinions Concerning Mandatory Prayer in Schools

	Should Have	Should Not Have	Don't Know
	%	%	%
NATIONAL	53	43	5
Age:			
18-29 years	39	56	5
30-49 years	47	49	5
50 years & older	71	23	6
Sex:			
Male	45	50	5
Female	59	36	5
Education:			
Incomplete			
high school	64	31	5
High school graduate	61	34	5
Post high school	40	55	5
Community size:			
Under 10K	61	34	5
10K-100K	58	36	6
100K & over	46	49	6

NOTE: Percentages may not add exactly to 100, due to rounding.

Teen Belief In Witchcraft Is On The Rise

More teens than ever believe in angels, but more also think that witchcraft exists, according to the latest Gallup Youth Survey.

Overall, 95 percent of teens say they believe in at least one of the supernatural phenomena investigated in the survey.

Three teens in four (74 percent) say they believe in angels. Teens who attend church regularly (82 percent) are most likely to believe in the heavenly messengers, but two in three teens who are not regular church attenders (67 percent) also believe in their existence. Belief in angels has risen, from 64 percent of teens in 1978 to the current level of 74 percent.

Currently, 29 percent of teens say they believe in witchcraft, compared with 25 percent in 1978. Such beliefs can be of concern to parents and youth workers, who associate them with satanic cults and other "dark forces." No difference is found in witchcraft belief according to the religious practices of teens.

Teens' belief in astrology has had its ups and downs over the years, and now 58 percent of teens say they believe that movement of the celestial bodies influences their lives. By comparison, only 40 percent held similar beliefs in 1978.

Young women are more likely than young men to ask, "What sign are you?" by a margin of 64 percent to 53 percent. The scientific community has branded astrology a worthless study, and above-average students (54 percent) are less likely than those who are doing average or below-average work in school (63 percent) to believe in astrology.

ESP (extrasensory perception) is deemed possible by half the teens (50 percent). Belief in ESP is highest among young men (54 percent) and teens who are 16 or

older (54 percent). Clairvoyance, the ability to see into the future or beyond normal sensory range, is considered possible by 21 percent of the teens. Older teens (34 percent) are more likely to believe in witchcraft than younger teens (26 percent).

The proportion of teens believing in ESP has dropped, from 54 percent in 1978 to the current 50 percent. In the same period, the proportion of teens claiming the existence of clairvoyance has fallen, from 30 percent to 21 percent.

Ghosts are more than just Halloween fantasies to 22 percent of teens. A like proportion believe that Bigfoot may be stalking the Pacific Northwest or the Tibetan foothills, but today only 16 percent holds out the belief that a prehistoric creature called "Nessie" roams the depths of Loch Ness in Scotland.

Young men are most likely to believe in Bigfoot (33 percent), ghosts (28 percent) and the Loch Ness monster (22 percent). Young women are far more skeptical about these phenomena, with only 11 percent believing in Bigfoot, 10 percent in the Loch Ness monster and 16 percent in ghosts.

Time has not been kind to all the creatures. Belief in ghosts has remained steady between 1978 (20 percent) and 1988 (22 percent); however, during the same period, the number of Bigfoot believers has dropped, from 40 percent to 22 percent, while the ranks of those who hope someday to see the Loch Ness monster have fallen, from 31 percent to 16 percent.

Here is how the question was asked:

Which of the following do you believe in: ghosts, the Loch Ness monster, Sasquatch (Bigfoot), witchcraft, ESP, clairvoyance, angels, astrology?

The findings reported today are based on telephone interviews with a representative national cross section of 506 teen-agers, 13 through 17, conducted between June 23 and July 10, 1988.

Teens' Supernatural Beliefs

	National	Male	Female	Ages 13-15	Ages 16-17
	%	%	%	%	%
Angels	74	73	74	74	74
Astrology	58	53	64	60	56
ESP	50	54	46	47	54
Witchcraft	29	30	28	26	34
Bigfoot	22	33	11	22	24
Ghosts	22	28	16	19	25
Clairvoyance	21	24	19	15	30
Loch Ness Monster	16	22	10	16	16

How To Reach The Unchurched American

Millions of Americans remain unchurched, and many churches are continuing to experience losses in membership. What can be done to reach the unchurched American? How can present members be kept in the fold?

New light is shed on these pressing questions by the results of a just-completed major survey of the nation's adults, **THE UNCHURCHED AMERICAN — 1988**. The focus of this survey is on the factors that cause people to leave the church — and those that cause them to return.

This survey, which reports updates of many of the questions asked in the landmark survey of a decade ago (**THE UNCHURCHED AMERICAN, 1978**), compares and contrasts the attitudes of the church and unchurched on social changes, lifestyle factors, basic religious beliefs and many other factors that are related to churchlessness.

Special attention in this 1988 survey has been given to the religious experience and needs of blacks and Hispanics in the United States.

The report, based on this important survey, provides full statistical details, comparisons with 1978 results, as well as a special section which offers practical steps to reach the unchurched in your community.

For good, solid, practical information that can help YOU in YOUR ministry — both in reaching new people and in deepening the commitment of the present members of your church — write for the new report, **THE UNCHURCHED AMERICAN — 1988**.

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Most Americans Continue To Take Individualistic Approach To Religion

Princeton, N.J. — Three Americans in every four (76%) believe that one can be a good Christian or Jew and not attend religious services.

This proportion has changed little over the last three decades. In 1978 the percentage was 78% and in 1957 the figure was also 78%. This finding will be worrisome to church leaders, many of whom believe that active participation in a worshipping community is vital to a maturing faith.

Most who are inclined to say that one can be a good Christian or Jew and not attend religious services are college graduates, Catholics, persons who live on the West Coast, and persons who are currently unchurched.

Here is the question:

Do you think a person can be a good Christian or Jew if he or she doesn't attend church or synagogue?

The trend:

Good Christian Or Jew If Do Not Attend Services?

	Yes	No	No
	%	%	opinion
	%	%	%
1988	76	20	4
1978	78	17	5
1957	78	17	5

(NOTE: This question was asked in the 1957 survey: *Do you think a person can be a good Christian if he doesn't go to church?*)

The following table shows the latest results by key groups:

Good Christian Or Jew If Do Not Attend Services?

	Yes	No	No
	76%	20%	opinion
	4%		
TOTAL			
CHURCH STATUS			
Churched	67	29	4
Unchurched	88	9	3
SEX			
Male	75	21	4
Female	78	19	3
AGE			
Under 30	80	16	4
18-24 years	77	19	4
25-29 years	84	12	4
30-49 years	79	18	3
50 & older	71	26	3
RACE			
White	78	19	3
Black	68	28	4
Hispanic	64	31	5
REGION			
East	77	19	4
Midwest	81	17	2
South	68		5
West	83		3
EDUCATION			
Less than H.S.	68	28	4
H.S. graduate	77	20	3
Some college	77	18	5
College graduate	84	12	4
RELIGIOUS PREFERENCE			
Protestant	72	25	3
Catholic	83	13	4
Other	81	16	3

Most Teens Approve of Mixed Marriages

The great majority of teens approve of interracial and interfaith marriages, although resistance to mixed marriages remains strong in the South, according to the latest Gallup Youth Survey.

Two teens in three (65 percent) say they approve of marriages between whites and blacks. Disapproving are 30 percent, and 5 percent hold no opinion on such marriages. The level of approval is slightly greater than that found in 1985, when 61 percent of the teens approved of interracial marriages, and much higher than 1977, when only 52 percent voiced approval.

Approval of interfaith marriages, however, has declined slightly. In 1988, marriages between Catholics and Protestants are given approval by 72 percent of the teens. There is disapproval of such marriages by 15 percent of the teens, while 13 percent are undecided. In 1977, marriages between Catholics and Protestants received approval by 76 percent of teens.

Also in 1977, 77 percent of the teens approved of marriages between Jews and non-Jews. In 1988, approval is received from 75 percent of the teens, while 13 percent disapprove, and 12 percent have no opinion.

The overall level of teen acceptance of mixed marriages would be much higher had acceptance not been so low in the South. Among teens living in the South, only 42 percent say they would approve of marriages between whites and blacks. Similarly, far less acceptance of interfaith marriages is found in the South, with only 47 percent approval of marriages between Catholics and Protestants, and 57 percent for matrimony between Jews and non-Jews.

Non-whites (87 percent) are more likely than whites (60 percent) to approve of interracial marriages. But the non-whites are less tolerant of interfaith marriages. Only 61 percent of non-whites approve of marriages between Catholics and Protestants, compared with 74 percent approval from whites. Whites (76 percent) are also more likely than non-whites (68 percent) to approve of marriages between Jews and non-Jews.

Catholics (66 percent) are more likely than Protestants (61 percent) to approve of marriages by partners of their respective denominations. Catholics are also more tolerant than Protestant youth of marriages between whites and blacks (71 percent) and Jews and non-Jews (82 percent).

The religious or racial background of marriage partners appears to be of less importance to teens who are not regular church attenders, with 71 percent approving of interracial marriages, and about two in three believing interfaith marriages are acceptable.

Here is how the questions were asked:

Do you approve or disapprove of marriages between whites and blacks? Catholics and Protestants? Jews and non-Jews?

The findings reported today are based on telephone interviews with a representative national cross section of 500 teen-agers, 13 through 17, conducted between September 3 and 30, 1988.

Approval of Mixed Marriages

	Whites and Blacks	Catholics and Protestants	Jews and Non-Jews
	%	%	%
NATIONAL	65	72	75
Male	62	71	74
Female	67	72	75
Ages 13-15	64	69	72
Ages 16 to 17	66	74	78
White	60	74	76
Non-white	87	61	68
Above-average students	68	80	78
Average or below	60	61	71
Attend church regularly	60	67	70
Do not attend regularly	71	76	80
Protestants	60	61	70
Catholics	71	66	82
East	74	92	90
Midwest	75	83	81
South	42	47	57
West	77	71	76

Little Change in Major Faiths

The 1988 audit indicates little change in recent years in the relative strength of *major faiths* in this country, with 56% in the latest series of surveys giving their religious preference as Protestant, 28% as Roman Catholic, 2% as Jewish, and 2% as Mormons.

Those who say they have no religious preference, 10%, closely matches the figure recorded in the five previous years. The current figure, however, is significantly higher than the 2% recorded in 1967. The annual audit of religious preference (for major faiths) was initiated by The Gallup Poll in 1947.

Here is the question and the findings for 1988:

What is your religious preference — Protestant, Roman Catholic, Jewish, Mormon, or an Orthodox Church such as the Greek or Russian Orthodox Church?

Religious Preferences	
Protestant	56%
Roman Catholic	28
Jewish	2
Mormon (The Church of Jesus Christ of Latter-day Saints)	2
Eastern Orthodox	*
Other	2
None**	10

*Less than one percent.

**Includes one percent no opinion/no answer.

Here is the four-decade trend. Specific figures for the Mormon and Eastern Orthodox Churches are omitted because of insufficient historical data, and are included under the "other" category.

	Religious Preferences				
	-Yearly-				
	Protestant %	Catholic %	Jewish %	Other %	None %
1988	56	28	2	4	10
1987	57	28	2	4	9
1986	58	27	2	4	9
1985	57	28	2	4	9
1984	57	28	2	4	9
1983	56	29	2	4	9
1982	57	29	2	4	8
1981	59	28	2	4	7
1980	61	28	2	2	7
1979	59	29	2	2	8
1977-78	60	29	2	1	8
1976	61	27	2	4	6
1975	62	27	2	4	6
1974	60	27	2	5	6
	-By 5-year periods-				
1972	63	26	2	4	5
1967	67	25	3	3	2
1962	70	23	3	2	2
1957	66	26	3	1	3
1952	67	25	4	1	2
1947	69	20	5	1	6

NOTE: Results for some years do not add to 100% because of rounding.

27% of British Believe In Ghosts; 9% Say They Have Seen One

In a special series on the "paranormal," the British Gallup Poll discovers that a fourth of the British people believe in ghosts, while 9% maintain they have seen one.

Here are the questions, results, and trend:

Which of these do you believe in?

		Oct. 1988 %	June 1986 %			Oct. 1988 %	June 1986 %
a) Hypnotism?	Yes	45	37	j) Lucky charms or lucky mascots?	Yes	17	19
	No	47	56		No	80	79
	Don't know	8	7		Don't know	3	2
b) Black magic?	Yes	11	8	k) Exchanging messages with the dead?	Yes	14	14
	No	84	87		No	78	78
	Don't know	5	5		Don't know	8	8
c) Horoscopes?	Yes	23	23	Déjà Vu Is Common Experience			
	No	74	72	<i>Have you ever been somewhere or has something ever happened to you, when you've thought that you've been there before or that it had happened before?</i>			
	Don't know	3	5				
d) Life after death?	Yes	37	40			Oct. 1988	June 1986
	No	48	45			%	%
	Don't know	15	15		Yes	66	62
e) Thought trans- ference between two people?	Yes	53	52		No	33	35
	No	36	38		Don't know	1	3
	Don't know	11	10	<i>Have you ever seen a ghost?</i>			
f) Ghosts?	Yes	27	27			Oct. 1988	June 1986
	No	65	65			%	%
	Don't know	8	8		Yes	9	12
g) Flying saucers?	Yes	21	19		No	88	85
	No	67	72		Not sure	3	3
	Don't know	11	9	<i>Have you ever paid to have your fortune told?</i>			
h) Faith healing?	Yes	48	46			Oct. 1988	June 1986
	No	43	42			%	%
	Don't know	9	12		Yes	21	24
i) Being able to forecast that something is going to happen before it actually happens?	Yes	54	52		No	79	76
	No	39	42				
	Don't know	7	6				

NOTE: Results for some questions do not add to 100% because of rounding.

Attitudes on Abortion Little Changed Since Supreme Court's 1973 Ruling

Few issues in recent years have so sharply divided the American people as a woman's right to have an abortion. Yet public opinion on this issue has remained virtually unchanged since the Supreme Court's landmark 1973 decision upholding that right.

A 57% majority now favors legal abortions only under certain circumstances, while 24% say in any circumstance, and 17% an outright ban. The latest findings are similar to those of earlier surveys. In 1975, for instance, 54% approved of abortions under certain conditions, 21% thought they should be legal under any circumstances, and 22% would make them illegal in all circumstances.

Large majorities of those who approve of abortions only under certain circumstances think they should be legal if the woman's life is endangered (94%), if the pregnancy results from rape or incest (85%), if the woman's physical health may be severely impaired, and if there is a chance the baby will be deformed (60%). They reject abortions solely on economic grounds — if the family cannot afford to have the child — 75% to 19%.

Supreme Court Ruling

In 1973 the Supreme Court ruled the states cannot place restrictions on a woman's right to an abortion during the first three months of pregnancy. In the second trimester the states have no authority to prevent abortion but can regulate certain of the medical aspects involved. Only during the final trimester, when medical experts generally agree that the fetus is capable of living outside the womb, can states impose restrictions on a woman's right to an abortion.

Republicans, Democrats, and Independents share almost identical opinions on the legality of abortions. Little difference is found on the basis of sex or age. Protestants and Catholics are in close agreement although the Roman Catholic Church does not sanction abortions for any reason. Nonwhites, evangelicals, the less educated, and less affluent hold more conservative opinions; whites, non-evangelicals, college graduates, those with family incomes of \$40,000 or more, Easterners, and Westerners espouse more liberal views.

Opposition to the Reagan Administration's decision to block Federal financing of family-planning clinics that provide abortion counselling outweighs support, 66% to 26%, with majorities of Republicans (54%), Democrats (76%), and Independents (65%) disapproving of this decision.

Here is the trend question on abortion:

Do you think abortions should be legal under any circumstances, legal only under certain circumstances, or illegal in all circumstances?

Attitudes Toward Abortion

	Legal		Illegal
	Any circumstances	Certain circumstances	All circumstances
	%	%	%
1988	24	57	17
1983	23	58	16
1981	23	52	21
1980	25	53	18
1979	22	54	19
1977	22	55	19
1975	21	54	22

NOTE: "No opinion" omitted.

Please tell me whether you think abortions should or should not be legal under each of the following circumstances: If the woman's life is endangered? If the woman may suffer severe physical health damage? If there is a chance the baby will be born deformed? If the pregnancy is the result of rape or incest? If the family cannot afford to have the child?

Legal Grounds For Abortion

(Based on those who approve of abortions under certain circumstances)

	Approve	Disapprove	No opinion
	%	%	%
Woman's life endangered	94	2	4
Rape or incest	85	11	4
Woman's health impaired	84	11	5
Baby born deformed	60	29	11
Can't afford child	19	75	6

The latest results are based on telephone interviews with 1,001 adults, 18 and older, conducted in scientifically selected localities across the nation Sept. 25-Oct. 1. For results based on samples of this size, one can say with 95% confidence that the error attributable to sampling and other random effects could be 4 percentage points in either direction.

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EMERGING TRENDS is published monthly except July and August by the PRINCETON RELIGION RESEARCH CENTER. The Center, founded in 1977, is an inter-faith non-denominational research organization with headquarters in Princeton, New Jersey. The PRRC specializes in creative, actionable research, utilizing the worldwide attitudinal and behavioral facilities of Gallup International. The purpose of the PRRC is to gain a better understanding of the nature and depth of religious commitment in the U.S. and abroad and to explore ways this information can enable religious leaders to promote spiritual growth. A one-year subscription can be obtained for \$30.00. Inquire: Publications Department, P.O. Box 310, 53 Bank Street, Princeton, New Jersey 08542 (Telephone 609/924-9600). PLEASE NOTIFY US OF ADDRESS CHANGE.

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Vol. 11, No. 3

Prejudice Against Fundamentalists Seen On Rise In Latest Survey

Recent clashes between whites and blacks have underscored the extent of racial tensions in the U.S. But a new Gallup Poll reveals a broad pattern of prejudice against diverse religious and ethnic minorities and persons with unconventional life styles.

Almost two-thirds of the public (62%), for instance, would not like to have members of minority sects or cults as neighbors. Many would not welcome religious fundamentalists (30%) or unmarried couples (23%). Substantial proportions would be inhospitable to members of various ethnic minorities, including Vietnamese (18%), Hispanics (16%), Indians or Pakistanis (15%), Koreans (14%), or blacks (12%).

Intolerance based solely on religious preference is quite rare: Relatively few Americans would object to living next door to Jews (5%), Protestants (5%) or Catholics (3%).

Comparison with earlier survey findings suggests that hostility toward religious cults, fundamentalists, and single persons sharing the same living quarters may be growing. In a 1981 poll 30% said they would not welcome cult members as neighbors, with that figure rising to 44% in 1987 and to 62% at present. Similarly, reported bias against religious fundamentalists increased from 11% in 1981 to 13% in 1987 to the current 30%. And the number who would object to having unmarried couples as neighbors has grown from 14% to 23% since 1981.

At the same time, prejudice against other groups measured in one or both of the earlier surveys — Vietnamese, Hispanics, blacks, Jews, Protestants and Catholics — has not changed significantly.

However, it should be noted that a change in survey methodology may have affected the comparative findings. Participants in the latest poll were asked whether they would or would not like to have members of each group as neighbors. In the earlier surveys they were handed lists of groups and asked to single out any they would not like as neighbors.

Few Would Welcome All

Only 18% would welcome as neighbors members of all 12 groups covered in the latest survey. Excluding cult members, to whom majorities in all major population groups would object, that figure rises to 32%.

Against this benchmark, men (35%) exhibit slightly more tolerance than women (29%); no significant difference is found between the views of whites (32%) and non-whites (31%). In general, tolerance tends to increase as educational attainment and income rise. On the whole, 18-49-year-olds (36%) are more tolerant than those 50 and older (25%).

Following are the questions and key findings:

I am going to read you a list of various groups of people. As I read each one, please tell me whether you would or would not like to have them as neighbors.

Desirability as Neighbors

	Would welcome	Would not	Not sure
	%	%	%
Catholics	94	3	3
Protestants	92	5	3
Jews	91	5	4
Blacks	83	12	5
Koreans	79	14	7
Hispanics	78	16	6
Indians, Pakistanis	78	15	7
Vietnamese	75	18	7
Russians	74	19	7
Unmarried couples	71	23	6
Religious			
fundamentalists	58	30	12
Religious sects, cults	31	62	7

Groups Not Wanted As Neighbors

	1989	1987	1981
	%	%	%
Sects, cults	62	44	30
Fundamentalists	30	13	11
Unmarried couples	23	12	14
Vietnamese	18	*	17
Hispanics	16	9	18
Blacks	12	13	*
Jews	5	3	2
Protestants	5	2	1
Catholics	3	1	1

*Not asked.

NOTE: In the 1987 and 1981 surveys respondents were handed lists of groups and asked to name any they would not like to have as neighbors.

Tolerance Indices

	Would welcome all groups	Would welcome most groups*
	%	%
NATIONWIDE	18	32
Men	21	35
Women	16	29
Whites	17	32
Non-whites	24	31
18-29 years	21	35
30-49 years	21	38
50 & older	13	25
College grads.	22	47
Some college	22	34
No college	15	26
\$40,000 & over	23	42
\$25,000-\$39,999	18	34
\$15,000-\$24,999	13	26
Under \$15,000	17	27
East	20	36
Midwest	17	30
South	15	27
West	21	37

*Excludes religious sects or cults.

The latest findings are based on telephone interviews with 1,001 adults, 18 and older, conducted nationwide Jan. 24-26. For results based on samples of this size, one can say with 95% confidence that the

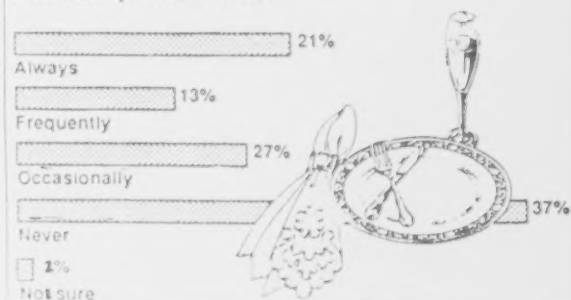
error attributable to sampling and other random effects could be plus or minus 4 percentage points.

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Gallup Graphics

Most Americans Say Grace

"Does someone say grace or give thanks to God aloud before family meals at home?"

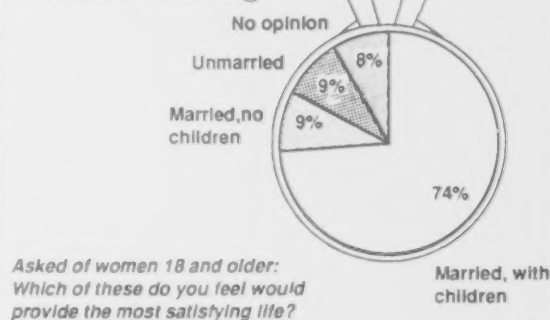


Source: The Gallup Organization

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Gallup Graphics

Women's Ideal Lifestyle Includes Marriage



Asked of women 18 and older:
Which of these do you feel would provide the most satisfying life?

Source: The Gallup Organization

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Public Values Intangible Assets More Than Material Possessions

The American people consider the intangible aspects of their lives — their families, health, and self-respect — to be far more important than the possession of material goods or leading exciting lives. Between these extremes lie other social values, such as having a sense of accomplishment, working to improve society and following a strict moral code.

Nine in 10 participants in a recent Gallup Poll (89%) assign one of the top two positions on an 11-point scale to the importance of having a good family life. Almost as many consider having a good self-image or self-respect (85%) and being in good physical health (84%) as very important.

Ranking somewhat lower in importance are having a sense of accomplishment and lasting contribution (69%), working for the betterment of American society (67%), and following a strict moral code (60%).

The lowest-rated assets tested are leading an exciting and stimulating life, and owning a nice home, car and other belongings, with 50% and 41%, respectively, reporting these are very important to them.

Increases Noted on Bettering Society, Strict Moral Code

For the most part, Americans' present values are similar to those recorded in a late-1981 poll. However, significantly more now attach great importance to working for the betterment of society (67%) than did so in the earlier survey (51%). Following a strict moral code has also grown in acceptance, with 60% at present, compared to 47% in 1981, saying this is very important to their lives.

In his Inaugural Address President Bush stressed the need for high ethical standards in government and for volunteer efforts to help the disadvantaged.

Large majorities in all major population groups attach a great deal of importance to their family lives and self-respect. Being in good physical health is considered very important by slightly more older than younger adults and by a larger proportion of non-college attendees than college graduates.

As in the 1981 study, women, older adults, the less well-to-do and less-educated place a higher value on working for social betterment than do people from different socio-economic backgrounds.

More women than men and more older than younger adults also consider following a strict moral code to be extremely important, but education and income levels have little bearing on the public's attitudes on this value. However, the wide gulf that separated the views of people of different ages in 1981 has narrowed sharply since then. In the earlier survey, for example, twice as many Americans aged 50 and older (62%) as those under 30 (29%) felt adherence to a strict moral code was extremely important. Age now plays a less dominant role in shaping public opinion on this value, with 66% of older Americans and 53% in the youngest group placing a high degree of importance on following a strict moral code.

On the other hand, age continues to be the primary determinant of the importance people attach to leading exciting and stimulating lives. Almost two-thirds of adults under 30 (63%), compared to 49% of 30-49-year-olds and 43% of those 50 and older consider this highly important. The appeal of an exciting life style also drops as educational attainment rises: a larger proportion of Americans who did not attend a college (55%) assign this a high value than do those with some college training (47%) or a college degree (43%).

Less affluent and less-well educated Americans prize material possessions, such as a nice home, car or other belongings, more than wealthier, college-trained people do.

Following are the questions and key findings:

Using a scale from 10 to zero, please tell me how important each of the following is to you. If you think something is extremely important, you would call off the highest number, 10. If you think something is extremely unimportant, you would mention the lowest number, zero. If you think something is neither extremely important nor extremely unimportant you would mention some number between 10 and zero — the higher the number, the more important you think it is, the lower the number, the less important.

Importance of Social Values
(Percent rating each "very important")

	1989	1981
	%	%
Good family life	89	82
Self-respect	85	79
Good physical health	84	81
Sense of accomplishment	69	63
Betterment of society	67	51
Strict moral code	60	47
Exciting life	50	51
Nice home, car, etc.	41	39

NOTE: "Very important" ratings represent the top 2 positions on the scale.

Following are the latest results by major population groups:

	Good family life	Self-respect	Good physical health	Accomplishment
	%	%	%	%
NATIONWIDE	89	85	84	69
Men	86	81	81	65
Women	92	88	86	73
18-29 years	90	84	80	77
30-49 years	87	85	83	67
50 & older	91	85	87	65
College grads.	87	85	73	67
Some college	89	83	82	71
No college	90	85	89	69
\$40,000 & over	85	83	76	68
\$25,000- \$39,999	89	84	87	71
Under \$25,000	93	87	87	68

	Social betterment	Strict moral code	Exciting life	Nice home, car
	%	%	%	%
NATIONWIDE	67	60	50	41
Men	59	54	51	42
Women	74	66	50	41
18-29 years	58	53	63	44
30-49 years	63	58	49	38
50 & older	77	66	43	42
College grads.	56	58	43	30
Some college	62	63	47	31
No college	73	60	55	49
\$40,000 & over	62	60	49	36
\$25,000-\$39,999	68	63	50	37
Under \$25,000	71	61	53	46

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The presentation entitled, "Reaching the Unchurched American," includes an overview of the study, comparisons between the 1988 and 1978 surveys, and possible steps to reach the unchurched.

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Princeton Religion Research Center
P.O. Box 389
Princeton, New Jersey 08542

Teens Have Positive Outlook About Marriage

Most teens expect to marry someday, want children, and want to work hard to make their marriages last, according to the latest Gallup Youth Survey.

Teens who think they will marry someday greatly outnumber those who expect to remain single, by a margin of 86 percent to 11 percent. An additional 3 percent have not yet made up their minds on the subject.

Three teens in four (76 percent) say they would like to have children someday. Only 6 percent expect to be married and not have children. The remaining teens either do not plan to marry or have not yet made any decision concerning children.

Nearly half of the teens (48 percent) say they would like to have two children. Six percent want one child, while 15 percent want three. Four or more children are desired by 6 percent of the teens.

Teens believe the nation's divorce laws are too lax, with 72 percent saying that divorces are too easy to get, compared with only 23 percent who believe they are too difficult to obtain. The laws are about right according to 3 percent of the teens, while another 3 percent have no opinion on the matter.

Two teens in three (67 percent) believe that most people who have been divorced probably did not try hard enough to save their marriages. Disagreeing are 30 percent of the teens, while 3 percent hold no opinion.

Young men (84 percent) and young women (87 percent) are about equal in expressing beliefs that they will be married someday. Young men, however, are slightly more likely than young women to say they would like to have children, by a margin of 79 percent to 74 percent.

Teens who are 16 or older, and nearing the age when they may be giving serious consideration to marriage, take the strongest stand against divorce. Older teens (76 percent) are more likely than those 13 to 15 (69 percent) to believe the divorce laws are now too lax.

The older teens, by a margin of 70 percent to 60 percent, are also more likely to say that most divorced couples probably did not try hard enough to save their marriages. Catholic teens (74 percent) are more apt than Protestants (68 percent) to believe divorces are too easily obtained, but little difference between denominations is noted on other matters concerning divorce, marriage, and children.

Students who say they are doing above-average work in school appear to have the most positive attitudes toward these matters, with 88 percent expecting to marry someday, 79 percent wanting children, and more than seven in 10 arguing that divorce laws are too lenient and that divorced couples did not work hard enough to save their marriages.

Here is how the questions were asked:

Do you think you will get married someday or remain single?

When you do get married, would you like to have children, or not?

How many children would you like to have?

Generally speaking, do you think that most people who get divorced tried hard enough to save their marriages, or not?

Generally speaking, do you think it is too easy or not easy enough for people in this country to get divorced?

The findings reported here are based on telephone interviews with a representative national cross section of 506 teen-agers, 13 through 17, conducted between June 23 and July 10, 1988.

Teen Marriage Intentions

	Would like to marry %	Want children %
NATIONAL	86	76
Male	84	79
Female	87	74
Ages 13 to 15	86	75
Ages 16 to 17	85	78
Above average students	88	79
Average and below	82	73
White-collar family background	87	78
Blue-collar family background	86	75
East	88	76
Midwest	88	82
South	82	74
West	84	74
Central cities	88	79
Suburbs	85	77
Non-metropolitan areas	84	75
Catholics	86	79
Protestants	89	78

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Religion Seen Losing Influence On American Life

PRINCETON, N.J. — Half of Americans (49%) now say religion is losing its influence on American life, exceeding the proportion who say that religion is gaining in influence (33%) or staying the same (9%). Just three years ago, 48% said "gaining," while 39% said losing, and 7% "staying the same."

The question and national findings for 1989:

At the present time, do you think religion as a whole is increasing its influence on American life or losing its influence?

Influence of Religion

	1989
Increasing	33%
Losing	49
Staying the same (Volunteered)	9
No opinion	9
	100%

When this index was started in 1957, 69% said religion was gaining influence on American life while far fewer, 14%, said losing. Following is the long-term trend, with the proportions saying "the same" or "no opinion" excluded:

	Increasing	Losing
	%	%
1989	33	49
1988	36	49
1986	48	39
1985	49	39
1984	42	39
1983	44	42
1981	38	46
1980	35	46
1978	37	48
1977	36	45
1976	44	45
1975	39	51
1974	31	56
1970	14	75
1969	14	70
1968	18	67
1967	23	57
1965	33	45
1962	45	31
1957	69	14

The latest results are based on 1,007 telephone interviews with adults, 18 and older, conducted April 10-16, 1989.

Parents Disturbed by TV Content; Most See Growth in Problem

Six in 10 parents who watch television with their children at least occasionally feel uncomfortable about the content of the programs they see. Sex and violence are the principal causes of distress, which parents react to by switching channels or turning off their sets.

A recent Gallup study of TV viewing also found a majority of parents feeling objectionable programming is more prevalent now than it was a year ago.

The sensitive issue of program content was given new prominence last month when a front-page article in the New York Times described a Michigan housewife's campaign to curb sex and violence on TV. Her letters of complaint reportedly convinced some major advertisers to remove their commercials from a popular TV show because of its sexually-oriented content.

Parents watch an average of 7.5 TV shows each week with their children under 18, the survey reveals. The incidence of parent-child viewing is higher among women (7.9 programs) than men (6.9). Heavier viewing also is reported by parents whose formal education ended at the high school level (9.1), those with annual family incomes of less than \$25,000 (9.5), and parents of school-age children (8.0).

About six parents in 10 (58%) either frequently (25%) or occasionally (33%) feel uncomfortable about the contents of the TV programs they watch with their children. Only one in six (17%) is never troubled while 25% seldom are.

Discomfort over program content tends to be slightly higher among heavier viewers; women, the less-educated and less-affluent, and parents of 6-to-17-year-old children.

Parents who sometimes feel uncomfortable about the shows they watch with their children most often object to sexually explicit or suggestive episodes (46%), violence (37%), and obscene language or swearing (17%).

Their most common reactions to subject matter they consider objectionable are turning to a different program or channel (46%), turning the set off (24%), or telling their children what should have been said or done (11%). Other responses cited are refusing to allow their children

to watch the program in the future (5%) and expressing their disapproval (4%).

Problem Seen Growing

More than half of parents who are uneasy about the TV programs they watch with their children think these occurrences are either much more frequent (17%) or somewhat more frequent (38%) than a year ago; 14% feel they are about the same. Only three in 10 believe there now is somewhat less (21%) or much less (9%) objectionable programming.

Following are the questions and key findings:

On the average, about how many television programs do you watch with your children each week?"

TV Viewing with Children

	Average programs per week
NATIONWIDE	7.5
Men	6.9
Women	7.9
18-29 years	7.6
30 & older	7.3
Attended college	5.5
No college	9.1
\$25,000 & over	6.8
Under \$25,000	9.5
Children's Age:	
Under 6	7.1
6-12	7.9
13-17	8.0

Parents who watch with their children (83% of parents with children under 18 living at home) were asked:

About how often would you say you feel uncomfortable about something in a television program that you are watching with your children? Would you say you frequently, occasionally, seldom or never feel uncomfortable?

Frequency of Discomfort Caused by TV

Frequently	25%
Occasionally	33
Seldom	25
Never	17
	100%

What would you say is most likely to make you feel uncomfortable?

Causes of Discomfort

Sex	46%
Violence	37
Bad language	17
Other	6
Not sure	2
	*108%

If you feel uncomfortable about something on a television program you are watching with your children, what, if anything, do you usually do about it?

Actions Taken

Switch channel, program	46%
Turn TV off	24
Explain to children	11
Ban future viewing	5
Express disapproval	4
Other	6
Nothing, not sure	8
	*104%

*Adds to more than 100% due to multiple responses.

Compared to one year ago, how frequently would you say you feel uncomfortable with the television programs you watch with your children?

Trend in Discomfort Caused by TV Content

Much more frequently	17%
Somewhat more frequently	38
About the same	14
Somewhat less frequently	21
Much less frequently	9
Not sure	1
	100%

The findings are based on telephone interviews with 424 parents of children under 18, out of a total sample of 1008 adults, 18 and older. The survey was conducted nationwide between Nov. 14 and Dec. 4, 1988 for The CBN Family Channel by The Gallup Organization. For results based on the subsample of parents, one can say with 95% confidence that the error attributable to sampling error and other random effects could be 5 percentage points in either direction.

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Princeton, New Jersey 08542

Little Change Found In Relative Strength Of Major Faiths In U.S.

The 1988 Gallup audit of religious preference shows little change in the relative strength of major faiths in the United States. The 1988 series of surveys, based on interviews with 15,460 adults (18 and older) shows 56% giving their religious preference as Protestant, 28% as Catholic, 2% as Jewish, and 2% indicating their religious preference to be The Church of Jesus Christ of Latter-day Saints (Mormons).

Those who say they have no religious preference statistically matches the findings recorded over the last half-decade, but is significantly higher than the 2% recorded in 1967. This annual audit of religious preference (for major faiths) was initiated by The Gallup Poll in 1947.

Here is the question and findings for 1988, compared to those recorded for 1987 (showing findings for the Mormon Church and for Orthodox Churches):

Religious Preferences

	1988	1987
	%	%
Protestant	56	57
Roman Catholic	28	28
Jewish	2	2
Mormon (The Church of Jesus Christ of Latter-day Saints)	2	2
Eastern Orthodox Churches	*	*
Other	2	2
None	10	9

*Less than one percent

Here is the four-decade trend. Specific figures for the Mormon and Orthodox Churches are omitted because of insufficient historical data, and are included under the "other" category.

Religious Preferences

— Yearly —

	Protestant	Catholic	Jewish	Other	None
	%	%	%	%	%
1988	56	28	2	4	10
1987	57	28	2	4	9
1986	58	27	2	4	9
1985	57	28	2	4	9
1984	57	28	2	4	9
1983	56	29	2	4	9
1982	57	29	2	4	8
1981	59	28	2	4	7
1980	61	28	2	2	7
1979	59	29	2	2	8
1977-78	60	29	2	1	8
1976	61	27	2	4	6
1975	62	27	2	4	6
1974	60	27	2	5	6

—By 5-year Periods—

1972	63	26	2	4	5
1967	67	25	3	3	2
1962	70	23	3	2	2
1957	66	26	3	1	3
1952	67	25	4	1	2
1947	69	20	5	1	6

NOTE: Results for some years do not add to 100% because of rounding.

Dating Is Strongest Peer Pressure Among Teens

Teens may appear carefree as they celebrate the holidays, but they feel pressure from their peers to engage in a wide range of activities in which they may be reluctant to participate, according to a recent Gallup Youth Survey.

In particular, many teens are now reporting a great deal (21 percent) or some (25 percent) pressure to have a boyfriend or girlfriend. By comparison, in 1982, only about one teen in three (34 percent) felt any pressure to have a "steady."

Similarly, 42 percent of the teens now say they are experiencing at least some pressure to have dates. In 1982, only 33 percent felt similar pressures.

In 1985, 45 percent of the teens felt pressure to go to parties. The appeal of the party scene appears to have abated somewhat, with only 14 percent in 1988 saying they feel a great deal of pressure to go to parties, and an additional 25 percent reporting some peer pressure.

The pressure felt by teens to have sexual relations at an early age has been declining somewhat in recent years. In 1982, 31 percent reported they felt they were being pressured to engage in sex. The proportion of teens giving such reports declined slightly in 1985 to 29 percent of all teens, and a further decline is noted in 1988, with only one teen in four (25 percent) feeling pressured to have sex.

The types of socialization pressures can vary according to age. Younger teens (13 to 15) are most likely to feel they are being pressured to have dates (46 percent) or to go to parties (42 percent), while older teens (16 and older) are more likely to feel they are being urged to engage in sex (29 percent).

Currently, 18 percent of the teens feel they are under a great deal of pressure to drink alcohol, and an additional 18 percent say they feel some pressure to do so. This represents only a slight decline since 1982, when 39 percent of the teens said they were under pressure to drink.

A similar pattern is noted for cigarette smoking, with 12 percent now saying they are under great pressure from their peers to smoke, and 11 percent reporting some pres-

Pressure to use marijuana, however, has dropped sharply in the same period, from 32 percent in 1982 to 24 percent in 1985, and to only 19 percent in 1988. Of those now feeling pressure to use marijuana, 13 percent say there is a great deal of pressure, while 6 percent feel some pressure.

In general, nearly half the teens say they feel pressure from their peers to break rules, with 18 percent reporting a great deal of pressure, and 28 percent some pressure.

Here is how the question was asked:

How much do you feel that you are under pressure from your peers — a great deal, some, hardly any, or not at all — in each of the following activities?

The findings reported today are based on telephone interviews with a representative national cross section of 500 teen-agers, 13 through 17, conducted September 3-30, 1988.

Peer Pressures

	Great deal %	Some %	Hardly any %	None %
To have a boy/girl friend	21	25	21	33
To break rules	13	28	18	35
To drink	18	18	14	49
To have dates	16	26	25	32
To party	14	25	32	28
To smoke marijuana	13	6	15	65
To smoke cigarettes	12	11	15	61
To engage in sexual relations	11	14	18	57
No opinion (1 percent, nationally) omitted.				

Can Religion Answer World Problems?

Six in 10 Americans (61%) believe that religion can answer all or most of today's problems, while 17% disagree. Another 22% are undecided. The current figure, however, is far below the peak figure in 1957, when fully 81% said religion could answer the problems of the world.

Following is the trend:

Can Religion Answer Problems?

	Can Answer %	Out of date %	No opinion %
1989	61	17	22
1988	57	20	23
1986	57	23	20
1985	61	22	17
1984	56	21	23
1982	60	22	18
1981	65	15	20
1974	62	20	18
1957	81	7	12

Most inclined to believe that religion can answer today's problems are women, blacks, persons 50 and older, Southerners, and evangelicals.

Following is the question:

Do you believe that religion can answer all or most of today's problems, or that religion is largely old-fashioned and out of date?

The current findings are based on telephone interviews with 1,003 adults, 18 and older, conducted in scientifically selected localities across the nation during the period March 8-12. For results based on samples of this size, one can say with 95% confidence that the error attributable to sampling and other random effects could be 4 percentage points in either direction.

In addition to sampling error, the reader should bear in mind that question wording and other practical difficulties in conducting surveys can introduce error or bias into the findings of opinion polls.

EMERGING TRENDS is published monthly except July and August by the PRINCETON RELIGION RESEARCH CENTER. The Center, founded in 1977, is an inter-faith non-denominational research organization with headquarters in Princeton, New Jersey. The PRRC specializes in creative, actionable research, utilizing the worldwide attitudinal and behavioral facilities of Gallup International. The purpose of the PRRC is to gain a better understanding of the nature and depth of religious commitment in the U.S. and abroad and to explore ways this information can enable religious leaders to promote spiritual growth. A one-year subscription can be obtained for \$30.00. Inquire: Publications Department, P.O. Box 310, 53 Bank Street, Princeton, New Jersey 08542 (Telephone 609/924-9600). PLEASE NOTIFY US OF ADDRESS CHANGE.

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PRRC emerging trends

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'Mainline' Church Membership Still Below Level of 1960's, 1970's

PRINCETON, N.J. — The percentage of adults who state a preference for a "mainline" Protestant denomination continues to fall below the levels recorded in the 1960's and mid-1970's, although the declines have levelled off in the last few years.

In the latest (1988) audit, based on interviews with 15,460 adults nationwide, 10% chose a Methodist church, 6% Lutheran, 4% Presbyterian, and 2% Episcopalian.

The percentage of those stating a preference for a Baptist church has shown little change since 1967, when the audit was started.

It is important to bear in mind that these annual Gallup audits report *preference*, not *membership*.

Here are the latest findings, based on denominations receiving 2% or more in terms of preference:

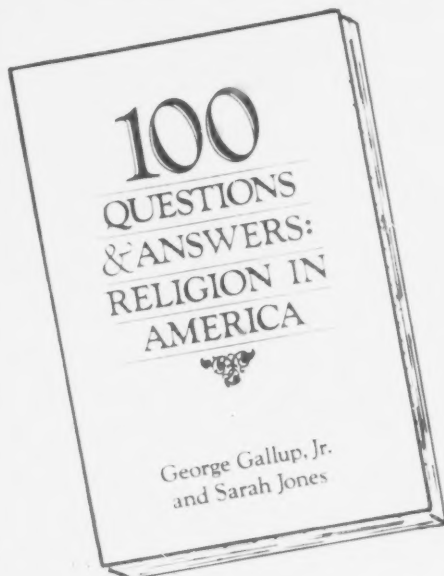
Preferences for Major Protestant Denominations (1988)

	% of all adults
Baptist	20
Methodist	10
Lutheran	6
Presbyterian	4
Episcopalian	2
Christian Church (Disciples of Christ)	2
United Church of Christ (or Congregationalist or Evangelical and Reformed	2

Here is the long-term trend (available for only four major Protestant groupings):

Protestant Church Preferences

	Baptist %	Methodist %	Lutheran %	Presbyterian %	Episcopalian %
1988	20	10	6	4	2
1987	20	9	6	3	2
1986	20	9	5	2	2
1985	20	10	6	2	2
1984	20	9	7	2	3
1983	21	10	7	3	2
1982	19	10	6	4	2
1981	19	10	6	4	2
1980	19	10	6	4	2
1979	19	11	6	4	2
1978	19	11	6	4	2
1976	21	11	7	5	3
1975	20	11	7	5	3
1974	21	14	7	6	3
1969	20	14	7	6	3
1967	21	14	7	6	3



New from PRRC

**A Convenient Source for Key Survey Facts
About Religion**

100 Questions and Answers: Religion In America

by

George Gallup, Jr. and Sarah Jones

The Princeton Religion Research Center is pleased to announce the publication of *100 Questions and Answers: Religion in America*, a 253-page book that fills the need for a convenient source of vital and up-to-date survey findings on religion.

This book, which represents the distillation of many recent Gallup surveys, deals in depth with each of the 100 topics — analysis by key demographic groups, trends, background information, and charts. Sections include religious belief and ethics, religion and politics, religious experience, and spiritual development and commitment.

Why do most Americans believe in God, in miracles, eternal judgment, and moral absolutes? And why are fewer on membership rolls of churches and synagogues? Some of the latest and most revealing Gallup religion polls show public opinion of organized religion is changing, but huge majorities still cling to basic teachings of the biblical tradition. Religious faith in this country today may be more a matter of conscience than shared experience. What does the future hold for this nation of believers? Based on a vast range of questions put to the U.S. public, this book takes a hard look at religion in America from the ground up.

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Teens Maintain Religious Beliefs

The vast majority of America's teens continue to believe in God or in a universal spirit, according to the latest Gallup Youth Survey.

A majority of the surveyed teens also hold a belief in a personal God who observes and judges people and rewards or punishes them in a life after death. Few teens, however, express belief in reincarnation or the rebirth of the soul in a new body after death.

Belief in God or a universal spirit is held by 95 percent of teens, statistically unchanged since 1985, when 96 percent expressed similar beliefs. Nearly all teens who attend church regularly (99 percent) say they believe in God, compared with 89 percent of those who do not attend regularly.

About three teens in four (77 percent) believe their God is a personal God who observes their actions and who rewards or punishes them for their deeds. The proportion now holding this belief is about the same as in 1985 (75 percent).

Regular church-attenders are more likely than those who do not attend regularly to believe there is a personal God, by a margin of 84 percent to 75 percent. Faith in a God who judges their actions also is higher among Protestant teens (83 percent) than among Catholics (76 percent).

The belief in a life after death is held by two teens in three (65 percent), virtually unchanged from 1985, when 66 percent expressed a similar opinion. Interestingly, over the years, young men have been more likely than young women to believe in an afterlife. Currently, they are more apt than young women to hold this view, by a margin of 70 percent to 60 percent.

Although teens in the South show higher-than-average belief in God (98 percent) or a personal God (84 percent), they are less likely (60 percent) than from other regions (67 percent) to believe in a life after death.

The concept of reincarnation or the rebirth of the soul in a new body after death is a basic belief in some Eastern religions, but is accepted by only three teens in 10 (31 percent). Belief in reincarnation is strongest among teens who are doing only average or below-average work in school (39 percent), compared with just 25 percent of those who say they are above-average students.

Overall, belief in reincarnation has increased a statistically insignificant 2 percentage points since 1985, when 29 percent of teens expressed faith in the concept.

Here is how the questions were asked:

Do you believe in God or a universal spirit?

Do you believe that this God or universal spirit observes your actions and rewards or punishes you for them?

Do you believe in life after death?

Do you believe in reincarnation, that is, rebirth of the soul in a new body after death.

The findings reported today are based on telephone interviews with a representative national cross section of 503 teen-agers, 13 through 17, conducted March 1-15, 1989.

Religious Beliefs

	God %	Personal God %	Life after death %	Rein- carnation %
NATIONAL	95	77	65	31
Male	93	76	70	32
Female	97	80	60	10
Ages 13 to 15	95	77	64	32
Ages 16 to 17	95	77	67	29
Above-average students	94	76	63	25
Average or below	97	78	67	39
Protestant	98	83	64	28
Catholic	99	76	64	32
Attend church regularly	99	84	67	29
Do not attend regularly	89	75	63	32
East	93	72	68	36
Midwest	95	78	64	26
South	98	84	60	30
West	92	76	70	30

Many Teens Believe Shoplifting Is Common

Many teens believe shoplifting among fellow students is at least fairly common, and some admit to having shoplifted themselves, according to the latest Gallup Youth Survey.

In addition, most teens believe that young people shoplift for "kicks" more so than out of economic need.

Overall, 49 percent of teens think shoplifting is fairly common among students at their school, and an additional 12 percent believe it is very common. Disagreeing are 38 percent, who say shoplifting is not at all common.

Four teens in five (79 percent) believe that most young people who shoplift do so mainly for the thrill, while only 17 percent believe teens shoplift because they need the money.

Over time, teens have maintained the view that most shoplifting is done for kicks: Between 1981 and 1989, a constant 17-18 percent of teens have stated the belief that shoplifting has been done of economic necessity.

Only 18 percent of teens admit that they have ever shoplifted. This represents a slight rise in reported shoplifting since 1985, when only 15 percent of teens admitted to the practice, when 30 percent said they had been shoplifters.

Currently, young men are more likely than young women to report they have ever shoplifted, by a margin of 22 percent to 13 percent. Young women (15 percent) are more likely than young men (10 percent) to believe that shoplifting is very common among their contemporaries.

By age, there is only a slight rise in reported shoplifting between those who are 13 to 15 years of age (16 percent) and teens who are 16 or older (20 percent).

Regionally, the West has the dubious distinction of the highest incidence of teen shoplifting (29 percent) when compared with other regions (15 percent).

Suburban teens (21 percent) are more likely than those in big cities (15 percent) or rural areas (16 percent) to report they have ever shoplifted.

Education, economic background, and religious training may all play some part in determining which teens are most likely to shoplift. Least likely to say they have shoplifted are teens doing above-average work at school (13 percent), those from white-collar family backgrounds, (14 percent), and those who attend church regularly (14 percent).

Conversely, reports of shoplifting are higher than average among students who say their school work is only average or below average (24 percent), those

who come from blue-collar households (24 percent), and those who are not regular church-attenders (24 percent).

Most likely to report that shoplifting is very common among their fellow students are teens from the West (16 percent) and academic underachievers (15 percent).

Although Western teens are the most likely to report shoplifting by both themselves and others, they are the least likely to believe it is done because they need the money (13 percent).

Here is how the questions were asked:

How common is shoplifting among students at your school? Would you say it is very common, fairly common, not at all common?

Do you feel that most young people who shoplift do so because they need the money or because of the "kicks" involved?

Have you ever shoplifted an item from a store?

The findings reported today are based on telephone interviews with a representative national cross section of 503 teenagers, 13 through 17, conducted March 1-15, 1989.

Shoplifting Profile

	Ever shoplifted %	Say shoplifting very common %
NATIONAL	18	12
Male	22	10
Female	13	15
Ages 13 to 15	16	12
Ages 16 to 17	20	13
Above-average students	13	11
Average and below	24	15
White-collar family background	14	14
Blue-collar family background	24	11
East	14	13
Midwest	18	10
South	13	11
West	19	16
Central cities	16	13
Suburbs	21	11
Non-metropolitan areas	16	13
Attend church regularly	14	10
Do not attend regularly	24	16

Most College Students Profess Christian Beliefs

Few college students now classify themselves as agnostics or atheists (6%), and even fewer are adherents of Islam, eastern religions, or the "new age" philosophy (4%). Most, instead, state a Protestant denomination (48%), Roman Catholicism (29%), of Judaism (2%) as their religious preference.

Four students in 10 (42%) say religion is "very important in their lives," while an additional 37% say it is somewhat important to them. Disagreeing are 20% of the undergraduates who do not consider religion very important in their lives.

Over half of the students (55%) attended religious services at least once in the 30-day period preceding the interview. Over one-third of the students (37%) say they read the Bible at least monthly. But half of the nation's college students say they rarely or never read the Bible.

About one student in four (23%) would describe himself as a "born again" or evangelical Christian. Protestant (43%) college students are much more likely than Catholics to describe themselves as born-again Christians.

	Total %	Protestant %	Catholic %
Consider religion to be very important	42	52	39
Attended religious services in last 30 days	55	65	60
Describe self as born-again or evangelical Christian	23	43	4
Read Bible at least weekly	24	34	15

But Religion Often Has Little Impact Upon Sexual Behavior

Many students may be attending religious services, reading the Bible regularly, and consider religion to be an influence in their lives, but for many this has not diminished their sexual activity or the expression of liberal attitudes towards sex.

Among college women, for example, few see a life style for themselves in which they will be content to stay home and be a faithful housewife devoted totally to raising children. Instead, two in three fully expect to combine marriage, children, and a full-time career.

Seven students in ten (69%) do not feel it is wrong for a man and woman to have sexual relations before marriage. A majority (56%) approves of trial marriages. If a marriage does not work out, 69% approve of divorce in cases of incompatibility.

But once a couple is married, 92% of the students say it is very important for a couple to have sexual relations only with each other.

Half of the students (51%) approve of the Supreme Court's Roe vs. Wade decision. Seeking its repeal are 37% of the college students, while 12% are undecided on the issue.

Nine percent of the college women interviewed reported they themselves have had abortions. Among the college men interviewed, 15% believe they have had sexual partners who had had abortions.

One college student in four (26%) reports having sexual intercourse regularly, and occasional sexual relations are reported by 24% of the students. Half of the students have had more than one sexual partner in their lives, including

24% who say they have had five or more partners. Additionally, 23% say they have had only one sexual partner. One student in four (26%), however, has yet to have any sexual partners.

Overall, 4% of the college students say they are now or have in the past been treated for a sexually transmitted disease.

Nine students in 10 (90%) say they are heterosexual. Homosexuality or bisexuality is reported by 3% of the students, while 4% currently are undecided about their sexual identities.

In general, students who are active in the Church and identify themselves as born-again or evangelical Christians, tend to be on the conservative side of attitudes and behavior concerning sexuality. But, even though the incidence may be lower, they are by no means immune to even such problems as being the victims of sexually-transmitted diseases or having had abortions.

These and other findings on the religious habits and sexual practices were obtained from a survey conducted among 539 college undergraduate students randomly sampled from 100 campuses across the nation in March 1989. The survey was conducted by The Gallup Organization, and was commissioned by the Christian Broadcasting Network. (For further information about the survey contact Frankie, Abourjilie, Vice President for Public Relations, Christian Broadcasting Network, CBN Center, Virginia Beach, VA 23463.)

PRRC To Offer Presentation Based On Results of Unchurched American Study

Princeton, N.J. — Stating that the results of the recently completed "Unchurched American" survey needed to have widespread availability to clergy and other church workers, George Gallup, Jr., Executive Director of the Princeton Religion Research Center, announced that the PRRC will offer consultation that will help individual churches and other religious organizations make practical use of the survey findings.

The presentation entitled, "Reaching the Unchurched American," includes an overview of the study, comparisons between the 1988 and 1978 surveys, and possible steps to reach the unchurched.

For more information on how you can schedule a presentation for your church, denomination, or religious organization, please write:

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PRRC emerging trends

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Highly Religious Group Are Most Likely To Feel Close To Families

PRINCETON, N.J. — Americans who say religion is the most important influence in their lives, and those who receive a great deal of comfort from their beliefs, are far more likely than their counterparts to feel close to their families, to find their jobs fulfilling, and to be excited about the future.

Those who agreed strongly with the statements, "You receive comfort and support from your religious beliefs," and "Your religious faith is the most important influence in your life," were also more likely to strongly agree with a series of statements about happiness and personal optimism than the overall survey group. But when "agreed" and "agreed strongly" responses were combined, the answers of the overall group and the subgroup of those who agreed that religion was important in their lives showed no significant differences.

This pattern emerges from a recent Gallup Poll in which responses by levels of religious enthusiasm were cross-matched. Those who are the most enthusiastic about religion are also more likely than others to feel financially secure, to be happy, and less likely to get depressed, and less likely to have a lot of stress in their lives.

The survey asked respondents whether they agreed strongly, agreed, disagreed, or disagreed strongly with a series of statements.

Overall, 31 percent of Americans agreed strongly that they receive comfort and support from their religious beliefs; 51 percent said they agreed, 12

percent said they disagreed and 4 percent said they disagreed strongly. (Figures do not add up to 100 percent because the "no opinions" responses were dropped.)

Twenty-two percent of Americans agreed strongly that their faith was the most important influence in their lives; 38 percent said they agreed, 31 percent said they disagreed, and 6 percent said they disagreed strongly.

(continued on page 2)



Bezilla To Edit Emerging Trends

Beginning with the September 1989 issue, Robert Bezilla will be the editor of **Emerging Trends**, working closely with George Gallup, Jr., Executive Director of the Princeton Religion Research Center. Bezilla has conducted many of Gallup's and the Princeton Religion Research Center's most important studies on religion and related topics.

In addition to his duties at PRRC, Mr. Bezilla is Director of the Gallup Youth Survey, and most recently edited the book, "America's Youth: 1977-1988." He is also vice president of Multi-Sponsor Surveys, a firm which conducts syndicated research under an agreement with The Gallup Organization.

Bezilla has been a survey researcher for 25 years, and before joining the Gallup constellation of organizations was president of Benson & Benson, Inc. He has published over 50 scholarly papers on public opinion research, marketing research, and information science.

(continued from page 1)

The following chart compares responses from the three groups with the "no option" category excluded:

Religious Enthusiasm and Mood, Lifestyles of Americans

	Total %	Agree strongly religious beliefs are comforting %	Agree strongly religion is most important %
'You feel very close to your family.'			
Agree strongly	53	86	80
Agree	42	12	14
Disagree	4	1	3
Disagree strongly	1	1	1
'You are financially secure.'			
Agree strongly	16	33	29
Agree	54	43	42
Disagree	22	15	20
Disagree strongly	6	8	7
'You are generally a happy person'			
Agree strongly	36	69	61
Agree	61	30	35
Disagree	2	1	2
Disagree strongly	1	1	2
"Your occupation is exciting and fulfilling."			
Agree strongly	21	36	31
Agree	46	29	34
Disagree	14	11	10
Disagree strongly	4	6	4
'You Often Get Depressed'			
Agree strongly	4	7	6
Agree	19	13	17
Disagree	50	33	37
Disagree strongly	26	46	40
'You have a lot of stress in your life'			
Agree strongly	12	18	19*
Agree	35	26	28
Disagree	42	32	33
Disagree strongly	11	23	21
'You are excited about your future.'			
Agree strongly	25	45	39
Agree	52	35	40
Disagree	17	11	14
Disagree strongly	3	6	5

Figures are based on 1,017 interviews conducted in March, 1989. For findings based on samples of this size, one can say with 95 percent confidence that the error attributable to sampling and other random effects could be four percentage points in either direction.

*Table adds to more than 100% due to multiple responses.

Study Refutes Industry Assumptions On Press Coverage Of Religion

(RSN) — A groundbreaking study on religion reporting and readership in the public press, an area largely ignored in news industry surveys, refutes many of the assumptions that have long underpinned the widespread view among newspaper executives that religion is a marginal beat, worthy of few resources and little space.

The first results of the ongoing project were released in a joint presentation April 21 by Judy Weidman, editor/director of Religious News Service, and Stewart Hoover of Temple University during the 60th annual meeting of the Religious Public Relations Council. The study was made possible by a \$100,000 grant to Religious News Service by the Lilly Endowment. Dr. Hoover, of Temple's School of Communications and Theater, was the principal researcher.

In addition to two national Gallup surveys, the study consists of interviews with religion writers and editors at eight newspapers, with members of six church congregations in the Philadelphia area and with press officers of two denominations.

The report is significant especially for its information on reader interest in religion, both as a personal undertaking and as a news subject, and for what it reveals about what readers would like to see in newspaper coverage of the topic.

The two national Gallup surveys of 1,100 people (with a margin of error plus or minus 3 percentage points) begin to contradict assumptions that the audience for religious news is limited and interested primarily in local parochial issues:

- The vast majority of newspaper readers consider themselves to be religious people.
- Fully half say that religion is 'very important' in their lives. Eighty-one percent altogether say religion is at least 'fairly important.'
- Of those surveyed, 71 percent report being daily readers of newspapers. Of those readers, again 81 percent say religion is at least "fairly important" in their lives.
- More than half of the overall sample feel it is at least fairly important for newspapers to cover religion as well as other kinds of news. About 80 percent of those for whom religion coverage is important are daily readers.
- When given nine "non-news" categories and asked which is "very important" to cover, 23 percent of those surveyed say it is most important to cover religion, which ranks fourth in the list, just ahead of sports (21 percent). Education ranks first at 44 percent, followed by health (41 percent), and business (28 percent). The remaining topics, in order, are food, advice, entertainment, the arts.
- Using the same categories, religion ranks seventh when respondents are asked how satisfied they are with the way each of the topics is covered in newspapers they read regularly. "In terms of satisfaction with coverage," said Dr. Hoover, "the highest percentage report coverage of sports being 'excellent' (36 percent)." Only 12 percent of respondents judge that the religion coverage they see most often is "excellent."

Religion Plays Key Role In Marriage Stability

When religion plays an important role in an individual's life, that person is much less likely than others to have experienced severe marital discord (45% vs. 58%). Even taking into account the fact that the most religious are older people, — whose marriages are more stable in any event — religion has a strong influence on marital stability. For example, 58% of young people who are not very religious have experienced severe marital discord compared to only 45% among religious young people.

Specific religious affiliation, however, has no bearing on marital stability, with Protestants, Catholics, and those identifying with other religions equally likely to report that their marriages have been stable.

Money, Education Not Root Problems

Socio-economic factors don't seem closely related to marital stability. Marital discord occurs just as often among the poor and less well-educated as it does among the more affluent and better educated. Similarly, marriages in which the wife works full- or part-time appear to be no more or less happy than those in which the husband works and the wife tends the home.

These findings are from a major national study of marriage and divorce in America, conducted during the period December 27-29, 1988, and based on telephone interviews with 996 adults who have ever been married, out of a total sample of 1,213 adults, 18 and older.

Teens Strongly Endorse Traditional Personal Qualities

Responsibility, honesty, self-respect, and hard work head the list of qualities that teens consider important for people their age to learn, according to the latest Gallup Youth Survey.

Nearly all teens (93 percent) now believe it is important for their contemporaries to acquire a sense of responsibility. This represents a 4 percentage point increase since 1987, when 89 percent of teens held similar beliefs. Currently, only 7 percent of teens believe it is only fairly important to learn a sense of responsibility.

Honesty is considered a very important trait by 89 percent of teens. An additional 10 percent say it is fairly important to be honest, but 1 percent maintains it is not so important.

Self-respect is important according to 88 percent of teens; 11 percent say it is fairly important, and 1 percent not so important. Young women are slightly more likely than young men to value self-respect very much, by a margin of 91 percent to 86 percent.

Hard work appears to have become a youthful virtue once again, with eight teens in 10 (81 percent) rating it very important as a quality for their generation. An additional 18 percent consider it fairly important, and 1 percent say hard work is not so important.

Teens who come from blue-collar family background (86 percent) are more likely than those from white-collar families to rate hard work as very important for young people. In comparison to the 81 percent who now rate hard work as very important, in 1987, only 70 percent saw much virtue in the quality.

Obedience is considered a very important trait by 68 percent of teens, fairly important by 29 percent, but not so important by 3 percent. Most likely to consider obedience very important are teens from blue-collar families (76 percent), those who attend church regularly (73 percent), and those who live in the South (74 percent).

Independence is highly valued by two teens in three (67 percent), while 27 percent say it is somewhat important, and 3 percent not so important. Young women (75 percent) are far more likely than young men (59 percent) to consider a sense of independence to be a very important trait.

Patience is not a virtue usually associated with teens, but 64 percent of them consider it very important. It is deemed fairly important by 33 percent, and not important by 3 percent.

Half the teens (49 percent) consider religious faith an important quality for people their age to learn. It is considered fairly important by 36 percent, but 15 percent do not consider it an important quality. Protestant teens (58 percent) are more likely than Catholics (42 percent) to say that developing religious faith is important. Sentiment for considering religious faith to be very important is strongest in the South (62 percent) and weakest in the East (36 percent).

Here is how the question was asked:

Of the following personal qualities, how important do you feel each one is for a person your age to learn: very important, fairly important, or not so important?

The findings reported here are based on telephone interviews with a representative national cross section of 503 teenagers, 13 through 17, conducted March 1-15, 1989.

Importance of Personal Qualities

(Ratings by All Teens)

	Very important	Fairly important	Not so important
	%	%	%
Responsibility	93	7	*
Honesty	89	10	1
Self-respect	88	11	1
Hard work	81	18	1
Obedience	68	29	3
Independence	67	30	3
Patience	64	33	3
Religious faith	49	36	14**

*Less than 0.5 percent

**One percent "don't know."

PRRC To Offer Presentation Based On Results of Unchurched American Study

Princeton, N.J. — Stating that the results of the recently completed "Unchurched American" survey needed to have widespread availability to clergy and other church workers, George Gallup, Jr., Executive Director of the Princeton Religion Research Center, announced that the PRRC will offer consultation that will help individual churches and other religious organizations make practical use of the survey findings.

The presentation entitled, "Reaching the Unchurched American," includes an overview of the study, comparisons between the 1988 and 1978 surveys, and possible steps to reach the unchurched.

For more information on how you can schedule a presentation for your church, denomination, or religious organization, please write:

**Russell D. Bredholt
Princeton Religion Research Center
P.O. Box 389
Princeton, New Jersey 08542**

EMERGING TRENDS is published monthly except July and August by the PRINCETON RELIGION RESEARCH CENTER. The Center, founded in 1977, is an inter-faith non-denominational research organization with headquarters in Princeton, New Jersey. The PRRC specializes in creative, actionable research, utilizing the worldwide attitudinal and behavioral facilities of Gallup International. The purpose of the PRRC is to gain a better understanding of the nature and depth of religious commitment in the U.S. and abroad and to explore ways this information can enable religious leaders to promote spiritual growth. A one-year subscription can be obtained for \$30.00. Inquire: Publications Department, P.O. Box 310, 53 Bank Street, Princeton, New Jersey 08542 (Telephone 609/924-9600). PLEASE NOTIFY US OF ADDRESS CHANGE.

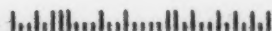
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Special Report: Religion on Campus: Part One

Many Students Are Church Members, But Few Are Active

PRINCETON, N.J. — Two students in three entering or returning to the nation's college campuses this fall say they are church members, but only comparatively few will be active in campus religious organizations or will attend worship services weekly.

These findings and others are from an on-campus survey on the religious practices and beliefs of college undergraduates that are being released for the first time in this and the next three issues of **Emerging Trends**. This special survey was commissioned by the Princeton Religion Research Center, and was conducted in October 1988 by the Gallup Organization.

Membership in a church or synagogue is claimed by 67% of the college students (compared to 69% of the general adult population). Young women are more likely than young men to say they are church members, by a margin of 72% to 62%. There is a slight drop-off in membership between the lowerclassmen (68%) and upperclassmen (65%) years, but the difference is not statistically significant.

The greatest differences in church membership are regional, with students attending colleges in the South (76%) or Midwest (72%) being more likely to be members than those on campuses in the East (64%) or West (49%).

Catholic college students (80%) are just slightly more likely than Protestants (77%) to identify themselves as church members.

Membership, of course, does not always imply an active life in the church. Among undergraduate college students, only one in three (34%) reports attending religious services at least weekly. An additional 18% say they attend about monthly, but 25% attend only sporadically throughout the year, and 23% say they almost never attend worship services. In recent years, Gallup Surveys have found that about 40% of adults in general attend worship services in any given week.

Young women in college are more likely than young men to be found attending services, by a margin of 39% to 30%. Attendance declines among upperclassmen (30%), in comparison to that of freshmen and sophomores (36%).

If campus chaplains find young worshippers to be unusually bright and articulate, it may be because "A" students (43%) are far more likely than "B" (32%) or "C" (35%) students to attend services weekly.

The habit of attending services weekly is much stronger among students at colleges in the South (43%) and Midwest (40%) than at those in the West (27%) or East (24%).

Only about one student in eight (12%) belongs to or participates in an on-campus religious organization or fellowship. Protestant students (14%) are slightly more likely than Catholic undergraduates (11%) to be engaged in these activities.

The campus organizations appear to have more widespread appeal on midwestern (17%) and eastern campuses (12%) than upon those in the South (9%) or West (8%). While the comparatively low showing for these activities in the South may appear to be surprisingly low, it should be remembered that southern students often are likely to participate in nearby off-campus religious activities.

The "gender gap" is narrower in campus religion groups, with women predominating by the narrow margin of 13% to 10% for male members. Upperclassmen and lowerclassmen are equally represented in the groups, but membership is skewed towards "A" students (14%).

The survey was conducted among a representative national sample of 545 undergraduate college students. Interviews were conducted in person on the campuses of 98 colleges and universities during the period of October 17-28, 1988. For results based on samples of this size, one can say with 95% confidence that the error attributable to sampling and other random effects does not exceed plus or minus 6 percentage points.

NEXT MONTH: College students rate the importance of religious belief in their lives and report how their religious commitment has changed since entering college.

Frequency of Attending Religious Services

The Question: How often do you attend religious services?

	Weekly	About monthly	Few times a year	Almost never
	%	%	%	%
Total undergraduates	34	18	25	23
Gender				
Male	30	16	25	29
Female	39	20	24	17
Class				
Lowerclassmen	36	18	24	22
Upperclassmen	30	18	27	25
Grade point average				
A	43	8	20	29
B	32	20	27	21
C	35	21	18	26
Region				
East	24	18	34	24
Midwest	40	20	20	20
South	43	21	18	18
West	27	10	27	36
Religious affiliation				
Protestant	40	24	20	16
Catholic	37	18	31	14

Religious Affiliations

The Questions: Do you belong to or participate in the activities of a college organization associated with a religious denomination, such as Newman, Hillel, or Wesley?

Are you a member of a church or synagogue?

	Campus religious group member	Church/Synagogue member
	%	%
Total undergraduates	12	67
Gender		
Male	10	62
Female	13	72
Class		
Lowerclassmen	12	68
Upperclassmen	12	65
Grade point average		
A	14	64
B	10	66
C	10	65
Region		
East	12	64
Midwest	17	72
South	9	76
West	8	49
Religious affiliation		
Protestant	14	77
Catholic	11	80

Image of TV Evangelists Deteriorates, But Confidence in the Church Unchanged

As TV evangelist Jim Bakker's trial on charges of conspiracy and fraud unfolds, a new Gallup Poll finds public opinion of television evangelists in general at an all-time low. Several years of headlines reporting sexual and financial scandals involving some leading evangelical preachers such as Jim Bakker and Jimmy Swaggart have taken their toll. Representing a dramatic turnaround of opinion during this decade, a large majority now believes television evangelists do not have a special relationship with God, and that they are uncaring, dishonest, insincere, and untrustworthy in dealing with money.

The multi-billion dollar electronic church's revenues and television ratings are most threatened by the fact that the largest decline in evangelists' image ratings has occurred among adults who are occasional viewers of religious broadcasting. A new Gallup Poll of 1,238 adults nationwide finds that this key group of marginally interested viewers is losing faith in television ministers at a faster rate than either non-viewers or weekly viewers.

TV Evangelists Not Trusted With Money

In 1980, when Gallup first started gauging the public's image of television evangelists, most Americans held positive views of the characteristics of TV ministers as a group. However, a 1987 Gallup Poll taken one month after Jim Bakker's resignation as head of the PTL ministry found sharp decreases in the numbers of adults describing television evangelists as caring, honest, sincere, trustworthy, and involved in a special relationship with God. The latest Gallup Poll finds that opinion of electronic preachers has continued to drop precipitously since Bakker's resignation. The declines registered between 1987 and 1989 are almost as sharp as those measured between 1980 and 1987.

Americans' leading complaint against television evangelists continues to be that they are not trustworthy with money. Nearly eight in ten (79%) say television evangelists cannot be trusted with their supporters' donations. In 1980, before the financial scandals and opulent lifestyles of certain popular televangelists were revealed, less than half as many (36%) were distrustful of evangelists' handling of funds. However, by 1987 a majority of the public (63%) already was expressing the view that TV ministers could not be trusted with money.

The growing cynicism in attitudes toward television ministers is equally apparent in ratings about their spiritual and personal characteristics. Large majorities

now describe TV evangelists as dishonest (70%), insincere (67%), lacking a special relationship with God (67%), and uncaring (62%). In 1980, the public was more likely to rate TV ministers positively than negatively on all these characteristics, with majorities describing televangelists as caring (59%), sincere (56%), and honest (53%). Almost half in 1980 (47%) thought that television evangelists had a special relationship with God.

The television evangelists' sharpest critics are under 50 years of age, college graduates, middle or upper-income adults, residents of the East and whites. Self-described "born-again" or Evangelical Christians and those who watch religious television on a weekly basis are the strongest supporters of the television preachers, although even among these groups it is rare to find a majority describing televangelists in a positive way on any of the five characteristics about which Gallup asked.

Weekly viewers of religious programming have been the least affected by the continuing negative publicity surrounding televangelism. Most of the attitudes of weekly viewers remained constant between 1987 and 1989, with a significant decline registering only for their image of TV ministers' honesty. The most important erosion in attitudes toward television ministers in the last two years has occurred among infrequent viewers of religious television (those who watch, but not in the past week). The attitudes of infrequent viewers now more closely resemble the highly critical attitudes of non-viewers, whereas in 1987 infrequent viewers were much more similar to weekly viewers. Although adults who never watch religious programming on TV have grown somewhat more critical of television preachers in the last two years, they already had a fairly negative opinion of televangelists in 1987.

Who Watches?

Despite the public's negative view of televangelists, the electronic church continues to reach a large audience, although the size of that audience shows signs of erosion. Half of all adults (49%) report that they have watched religious programming on television at least once, and one in five (21%) are considered weekly viewers, having watched religious television in the past seven days. After a period of growth between 1983 and 1987, the number of Americans who have ever tuned in to religious television has stayed at the same level during the past two years. However, the percent of adults who watched religious programming in the past week dropped four percentage points, from 25 to 21 percent, since 1987.

The most loyal viewers are older adults, those with low incomes, without college degrees, and residents of the South. A majority (61%) of weekly viewers are "born-again" Christians. Today as many as one-third (34%) of all adults describe themselves as "born-again" or Evangelical Christians. In fact, Evangelicals outnumber Catholics, who represent one-fourth (26%) of the population. The profile of these Evangelical Christians closely parallels that of the weekly audience for religious television. Among blacks and residents of the South, just over half are "born-again" Christians.

One in twenty (5%) adults, representing roughly 8.5 million Americans, have contributed money to at least one television evangelist in the past year. This is statistically unchanged from the percentage reporting contributions in 1987 (4%). Among those who watch religious programs weekly, 17% have made contributions in the past year. Those most likely to be contributors are often those with the least discretionary income, namely older people, blacks, and those who do not have a high school diploma.

Confidence in the Church Unchanged

The sharp decline in the public's view of television evangelists since 1987 is not reflected in lower evaluations of organized religion as a whole, nor in any change in the role religion plays in adults' lives. Three in ten (30%) Americans say they have a "great deal" of confidence in the Church or organized religion, 22 percent have "quite a lot" of confidence, 26 percent have "some confidence, and 20 percent have "very little" or no confidence at all in the Church. This level of public confidence in the Church and organized religion has remained fairly steady since 1987, when one in three (32%) expressed a great deal of confidence in the Church.

Public confidence in organized religion suffered an earlier setback, between 1985 and 1986, when, for the first time in Gallup's measurements, the Church did not emerge as the institution receiving the highest level of public confidence from among a list of various American institutions that Gallup asked people to rate. In 1985, four in ten (42%) Americans said they had a great deal of confidence in the Church, falling to one in three (34%) by the following year.

Religion is at least as important to adults now as it was in 1987, with a majority (57%) saying that religion is "very important" in their own life. In 1987, 53 percent said that religion was very important. Church membership and attendance remain at essentially the same levels Gallup has observed for two decades, with two in three (67%) Americans belonging to a church or synagogue and 42 percent attending services within the past week.

Survey Methodology

The results are based on telephone interviews with a randomly selected sample of 1,238 adults, age 18 and older, living in the continental United States. Interviews were conducted during the period September 7 through 10, 1989. For results based on samples of this size, one can say with 95 percent confidence that the error attributable to sampling and other random effects could be plus or minus 4 percentage points. In addition to sampling error, question wording and practical difficulties in conducting surveys can introduce error or bias into the findings of public opinion polls.

I am going to read you some pairs of opposite phrases that have been used to describe television evangelists and ministers. From each pair of opposites, would you select the term you feel best describes television evangelists or ministers, in general?

	1980	1987	1989
Trustworthy with money	41	23	16
Not trustworthy with money	36	63	79
Don't know	23	14	5
	100%	100%	100%
Honest	53	34	23
Dishonest	26	53	70
Don't know	21	13	7
	100%	100%	100%
Sincere	56	34	26
Insincere	25	51	67
Don't know	19	15	7
	100%	100%	100%
Have special relationship with God	47	30	23
No special relationship with God	33	56	67
Don't know	20	14	10
	100%	100%	100%
Care about people	59	48	33
Don't care	21	38	62
Don't know	20	14	5
	100%	100%	100%

Watch Religious Programs?

*Do you ever watch religious programs on television?
In the past 7 days, have you watched any religious
programs on television?*

	1983	1987	1989
Watch religious TV (total)	42%	49%	49%
Within past 7 days	18	25	21
Not in past 7 days	24	24	28
Don't ever watch religious TV	58	51	51
	100%	100%	100%

Contributed Money?

*By any chance, have you contributed money to any tele-
vision evangelists in the last 12 months?*

	1987	1989
Yes, contributed money	4%	5%
No	96	95
	100%	100%

Confidence in American Institutions

*I am going to read you a list of institutions in American
society. Would you please tell me how much confidence
you, yourself, have in each one — a great deal, quite
a lot, some, or very little?*

<i>Great deal or lot of confidence in each:</i>	1981	1985	1986	1989
	%	%	%	%
The military	50	61	63	63
The church or organized religion	64	66	57	52
U.S. Supreme Court	46	56	54	46
Public schools	42	48	49	43
Banks	46	51	49	42
Congress	29	39	41	32

Percent of Evangelicals

*Would you describe yourself as a "born-again" or
Evangelical Christian?*

	1989
Yes	34%
No	62
Don't know	4
	100%

Church Membership

*Do you happen to be a member of a church or
synagogue?*

	1987	1989
Yes, member	68%	67%
No	32	67
Don't know	*	1
	100%	100%

Church Attendance

*Did you happen to attend a church or synagogue in the
last seven days or not?*

	1987	1989
Yes, attended in past week	40%	42%
No	60	58
Don't know	*	*
	100%	100%

Importance of Religion

*How important would you say religion is in your own
life?*

	1987	1989
Very important	53%	57%
Fairly important	31	29
Not very important	15	13
No opinion	1	1
	100%	100%

The George H. Gallup International Foundation

The newly formed George H. Gallup International Foundation is a world survey research laboratory for testing new ideas and programs to improve the human condition. The newly formed foundation has been named in memory of Dr. George H. Gallup, Sr., a pioneer in public opinion research, and a strong believer in scientific polling as a way or harnessing the power of public opinion to improve government and enhance the quality of life.

Because no new idea or program will ultimately succeed without public support, a key function of the Foundation is to determine public receptivity to new proposals through quantitative and qualitative surveys. Gallup labelled this kind of research "Public Response Research" and believed that it added a new dimension to the field. He wrote: "The search to find new ideas, new solutions is just as important as the search to discover the division of opinion on the issues of the day."

The Foundation is committed to the proposition that a

democracy has nothing to fear — and everything to gain — from the dissemination of findings from carefully conducted public opinion surveys. The Foundation, therefore, will make survey results available to policy makers, students of public policy, private citizens, and others in the decision-making process.

The Foundation also has a strong education role and is dedicated to increasing the level of public awareness and knowledge of scientific polling. In keeping with this role, the Foundation will train organizations and groups to develop their own survey mechanisms.

Initially, the George H. Gallup International Foundation will seek grants in four areas — health, the environment, education, and religion and values.

The Foundation will also serve as a resource and archives center for students of the history of public opinion surveys. George H. Gallup, Jr. will serve as Managing Trustee of the new Foundation.

100 Palmer Square, Princeton, NJ 08542. Telephone (609) 924-9600

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